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PRO-SLAVERY RETREAT.

From the Boston Morning Post.

Emancipation: by William E. Channing.

Without going back to the axiom that one must be *conscious* of sinning without being *morally* guilty, it is sufficient for our purpose to remark that, with regard to *any thing* which is become evil by the progress of society alone, in the minds of few or many in the world, two sides of the question exist, both of which *may be*, and *are*, held by people equally virtuous and equally wise, as far as human eyes can discover. Nay, let this *evil* be ever so palpable to us or to our nation, it does not follow that it is really an *evil*, and any other nation, disagreeing with us, is as much entitled as we are to set up a standard of ethics. They not only may, but they do, set up this standard, and so the case stands. How, then, are we to prove that they are wrong with respect to SLAVERY, for instance? By arguments from the Scriptures? Our opponents find arguments for themselves in holy writ, as well as we for ourselves. Is it by arguing on *natural* right and wrong? Though many doubtless feel that argument, yet the great mass are insensible to any proof not founded upon an actual wrong existing before them. Is it by crying out *evil, evil*, and goading our adversaries to desperation? We think not, for an experience of many years is in our favor. And this brings us to the work of Dr. Channing. It is only by making the slave-holding population perceive that their system is *inexpedient*, or contrary to their personal and *pecuniary* welfare and interest that we can hope, in America, to procure the emancipation of the slave. This practice of mankind, of looking at the expediency of the measure proposed, or at the *fact*, rather than at the *abstract*, is not only the *actual*, but it is, on the whole, the *best* method of judging. It renders mankind less liable to the influence of sophistry—both in politics and religion—and it gives a steadiness to society which it would not have were its members forever looking at the theory, rather than practice, for their ideas of its blessings. The ulterior object of Dr. Channing is doubtless to emancipate the slave throughout the world. At any rate, in the present work, he pretends to see the emancipation of the West India slaves in a very favorable light, and holds up that emancipation as a model to other nations. It would seem as if he would have been sensible that the only way to make it a model, was to show, if he could, the comparative *inexpediency* of slave-holding. If he could not show this, he would have waited until the beauties of emancipation, which could affect the southern planter, could be shown. As it is, he has ill-treated, or omitted the most important portions of his subject. Experience of human nature, of society and laws, teaches that the expediency or inexpediency must be made manifest, and we firmly believe that slavery will exist till doom's day, unless the inexpediency of the slave system is in some way or other shown to the southern planter, or unless the slaves are forced from him, or rendered worthless by external causes. It is true that *right* accompanies *expediency* in this instance, as in most others; but the latter is the *great* argument, although, were slavery abolished, we have little doubt of hearing of the *high and honorable* conduct of the south. Dr. Channing, however, takes no such ground. He says, in effect, that "I am infallible—slavery is a monstrous evil—it is no matter if the exports of the emancipated islands *have* fallen off, and it is no sort of consequence whether the planters suffer or not, so long as the whilom slaves eat, drink and be merry." It is from his very superficial reasoning that we consider "Emancipation" to be a very weak affair—exhibiting a contracted mind, and worthy to be classed with the perished pamphlets on similar subjects. It is true that in the remarks on the evil influences of anti-slavery *political* organizations, and several minor topics, Dr. Channing takes a common sense view of things; but the general tenor of the work is too much of the "Sir Oracle" order—and of a "Sir Oracle" who sees but a marvellously small distance before him. Our author remarks:—

"The bright promises of emancipation are too unimportant for newspapers; but the fearful intelligence that this or that island has shipped fewer hogsheads of sugar than in the days of slavery, is thought worthy to be published far and wide, and emancipation is a curse, because the civilized world must pay a few cents more to bring tea or coffee to the due degree of sweetness. It passes for an 'ultraism' of philanthropy to prize a million of human beings above as many pounds of sugar."

It is certain that the consideration of a *few cents* merely, on a pound of sugar, should be of no importance to a Christian community, but what should that community say, if in consequence of a raised price, produced by a short supply, or otherwise, slavery should increase in other countries, where slaves are proverbially treated with ten times the cruelty that they received in the English islands previous to emancipation?

Our author seems to have *voluntarily* forgotten this fact, that slavery *has* greatly increased, within a few years past, in Cuba and Brazil. He speaks of the horrid cruelty exercised on the slaves in Cuba, but says not a word of the increase of those slaves, and of the slave trade. In a late work by Fowell Buxton, Esq., on the subject, it is estimated that about 78,000 slaves are annually imported into the Brazils, principally from Africa, and about 60,000 into Cuba. These estimates, though made by a friend of emancipation, are undoubtedly too large, but there is no doubt that slavery and the slave trade have much increased of late in those countries, and there is as little doubt that these disastrous results (whether temporary or not, the future will determine) have been partly produced by the emancipation of slaves in the British Islands. In the Westminster Review for June, 1840, there is a very able article on the work just mentioned, and on that by David Turnbull, Esq., from which Dr. Channing professes to glean his information respecting Cuba.—Both the Review and the two authors agree in the opinion, that there is something radically wrong in the system which England has pursued in relation to slavery—that with her men-of-war on the African coasts, and the emancipation of her islands at the expense of twenty millions sterling, she has left slavery in a worse state than she found it. Her men-of-war, by compelling the slavers to have vessels built expressly for speed, have raised the mortality of the slaves on the passage, from nine to twenty-five or thirty per cent, so wretchedly are they now treated. The falling off in the produce of the West India Islands, has resulted in an actual increase of slaves in foreign countries, while England, on account of her colonial tariff, framed expressly for the protection of colonial produce, is obliged to pay a *few cents* more per pound on her sugar, than her continental neighbors, and all this after an enormous outlay in money, taken, in effect, from the pockets of each one of the English nation. And yet, in the face of this, Dr. Channing sneers at the *few cents* on a pound of sugar. No one can more sincerely desire the freedom of the slave than ourselves; but we approve of looking the subject fairly in the face, in the first place, and then recollecting that *we* have *no voice at all* in the case, and that of course others besides ourselves must be convinced of the feasibility and *expediency* of emancipation. Dr. Channing says—

"It is to be desired, that those among us, who groan over Emancipation because the staples of the islands are diminished, should be made to wear for a few months the yoke of slavery, so as to judge experimentally whether freedom is worth or not a few hogsheads of sugar."

"I am not very anxious to repel the charge against Emancipation of diminishing the industry of the islands, though it has been much exaggerated."

It is true that the author by his "Emancipation," may convince us at the north that abolition is a good thing, but what good will that do the slave? As the author admits, the north has *nothing to do* with the south on this subject, in a legal point of view. The friend of the slave must convince each individual planter, and when Dr. Channing's book travels south, each individual planter will not fail to perceive the shallowness of the arguments, of which a hint is given in the above quotations. The planters have the whole question in their own hands—they are accustomed to slavery, and the great body, with their feelings irritated by the clamor of the north, would die in defence of their system. In this position, would not the idea that they are to lose by the emancipation a large per centage of their produce, the *deficit* to be supplied from a foreign market, have great influence on their minds? We leave it to any person, whose judgment and feelings are not entirely absorbed by the anti-slavery hobby, whether that idea would not have *great weight* with the southern planter, and whether the author of the pamphlet under consideration has not taken a very poor and false view of the matter. Our limits will not allow us to enter upon several other weak points in "Emancipation," which we noted in perusal, but we cannot omit saying a few words on its general tone.

The idea which some people have, that what they hold to be an evil must be abolished, *nolens volens*, is certainly very shallow, and we are surprised that Dr. Channing gave way to it. It is true that he says, near his conclusion, that —"I have no desire to *force* Emancipation on the south," with other remarks of a similar tenor in relation to political action on the subject. But he thinks that the south should themselves emancipate their slaves, and that no consideration should interfere with that duty. Whether it *should* or *should not*, in our humble opinion, it always will. The idea of expecting the permanent rulers of a country to voluntarily make reforms, which, to use a vulgar phrase, *do not pay*, is preposterous. As remarked before, we should like, as well as any one, to have slavery abolished *in toto*, but we think that that measure can be accomplished only by convincing the south that it is for their *interest* to do so.

SELECTIONS.

From the Philanthropist.

Debates in the Kentucky Legislature.

The following extracts we make from sketches published in the Louisville Journal, and the Louisville Advertiser, of proceedings in the Kentucky legislature, on the question of the repeal of the law of 1833, prohibiting the importation of slaves. It was under discussion nearly a week, and excited profound interest. In the course of the debate, the whole subject of slavery, as a moral and political question, came under notice, and unlimited freedom of remark in regard to it, was indulged in by the various speakers. Even the Bible argument on both sides of the question appears to have been presented. The speeches are generally said to have been very eloquent and masterly. We could wish they might be fully reported.

In addition to what was given of Mr. Bullock's speech in the last number of our paper, we insert a sketch of the concluding part of it, as furnished in the Journal.

"Mr. B. showed clearly that the effect of the repeal of the law of 1833 would be to inundate the State with the refuse negroes of the South. Mississippi, which is largely indebted to us, would pour forth her worthless slaves by thousands and tens of thousands upon our soil. The value of the produce of the country would be returned to us in negroes, there being no money in the lower country to purchase it; while at least one million of dollars, due to Louisville merchants in slave States, and which they cannot at present collect, would be brought into Kentucky in cast-off and worthless slaves. Louisville, the commercial metropolis of the State, would then become a slave market, second only to the District of Columbia, while the clanking of chains, forged for human limbs, would be heard daily in our streets.

Mr. B. further urged, that to repeal this law now, would be suicidal to our best interests; because, that before the people of the State could instruct their representatives to replace the law upon the statute book, Kentucky would be swarming with the vilest of the black population of the southern States."

Tuesday, January 5th, Mr. C. M. Clay spoke for an hour and a half with great force and clearness. He dwelt at some length on the general question of slavery. His manner, it is said, is deliberate and self-possessed; his style, perspicuous, chaste and polished.

"The question (said Mr. Clay,) is to repeal the law of 1833, a law that has been in force seven years. Its action has been found to be beneficial. Its friends have never become dissatisfied with it. Gentlemen say that this is a question which should not be agitated—which ought not to be discussed. They would, however, carry out their measures—they would beg the question. They would persuade us that slavery is a blessing; that it is a necessary element in the constitution of civil society. The friends of the law of 1833 do not seek to agitate the question of slavery; they merely wish to maintain the settled policy of the State on this subject.

The gentlemen on the other side of the question having cited the examples of history to sustain their position, Mr. C. said he was ready to retrace history on the subject as far as any gentleman. He then alluded very happily to the consequences of slavery to the republic of Sparta, and to the empire of Assyria. If slavery had existed in some of the most flourishing nations of the earth, slavery, said Mr. C., was not the *cause* of their prosperity.

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If slavery be a blessing, said Mr. C., and necessary to the existence of civil society, then it follows that the laws of the United States and of other civilized nations against the African slave trade, making it piracy, ought to be repealed. But this was a new doctrine; in the avowal of it gentlemen stood alone and in opposition to the opinions of civilized nations generally."

Mr. Clay is in error. It is not a new doctrine. Messrs. Calhoun, McDuffie, Pickens, Stanley, and other southern politicians have again and again maintained that slavery was a blessing; and so, too, have distinguished literary men, and influential presses in the South.

"Having showed the law of 1833 to be constitutional, Mr. C. then discussed the question of the expediency of its repeal, as contemplated by the bill before the House. Slave labor and white labor, he said, cannot mix; the introduction of slave labor invariably drives out white labor; while the former is much less productive than the latter. Its introduction also drives out the mechanical trades, for which employments slaves are not fitted."

Sentiments, as just as they are important.

"Mr. C. discoursed handsomely on the benefits of the act of 1833 to Kentucky. He also remarked very justly on the deleterious effects of slavery upon literature. Shall I be compelled, said Mr. Clay, to contrast the intellectual development of the free and slave States? In romance, where are our Irvings and Coopers?—in poetry, where are our Percivals, Hallecks, and others not less eminent? In science, where are our Franklins, our Hares, our Fultons, and our Sillimans? Where are our Kents and Storys, in law? Our very school books are of New England manufacture. I might ask of the South, as the English reviewer did of America—"who reads an American book?" 'Tis true, that in law and statesmanship, we have acquired some eminence. The extraordinary excitements which are continually applied to the practitioners of the law, and politicians more especially, have forced up in those hot-beds of mental development sufficient specimens of splendid genius to make us the more regret that so much mind should have perished in embryo, lost in the luxury and indolence peculiar to slavery."

These bold declarations in a State whose children are peculiarly distinguished by State pride, and sensitiveness to every thing affecting their reputation for genius and intelligence, indicate no small amount of moral courage in Mr Clay.

The following paragraph is significant enough.

"In reference to the political bearings of the measure, Mr. Clay spoke at length, and with great eloquence and force. The tendency of events in the civilized world is to force home the consideration of the subject upon us. Kentucky will be forced to take a stand. I, said Mr. C., am a conservative; I stand by the Constitution. South Carolina, and her restless and ambitious politician, John C. Calhoun, doubtless meditate a separation of the Union. The called convention of the slaveholding States, and other southern movements, justify this opinion. In such a crisis will Kentucky go in for a southern union, with the North, backed by the whole civilized Europe, against her? I, said Mr. C., go in for the integrity of the Union. Let the South do what she will, let Kentucky stand by the Union. I hope, said Mr. C., that Kentucky will stand as she is, in behalf of the Union, in behalf of human liberty, and in behalf of her *own self-preservation*."

January 6th, Mr. McHenry spoke in favor of a repeal of the law, on the ground of its unconstitutionality. He made some forcible remarks, however, "on the difficulties that surround the abstract question of slavery, and the arguments in its favor, drawn from the Scriptures, showing that such arguments avail little, as they cut both ways, unless we can show that one race is the favored race meant in the Scriptures." A pregnant suggestion, by the way.

Mr. J. P. Hardin, of Nelson, spoke in reply, at great length.

"The general tenor of his speech conveyed an impression that he considered the repeal bill, if carried, would cause the State to be inundated with the refuse slaves of other States, and would drive out the white laboring population—the yeomanry of the State; thereby placing Kentucky on a footing with the slave States where the black population predominates; whereas, the law of 1833 is calculated not only to keep the black population from augmenting, while the white laboring population increased, but ultimately to admit of the gradual reduction, if not final extinction, of the negro race in the State. These are the impressions of the tendency of the law of '33 made by Mr. Hardin's speech, in substance, but not his words, and must be taken as a necessary conclusion, adapted to the limits of a letter, without any intention of *doing* Mr. H. injustice.—As he went over the whole field of argument, not only in support of the law of 1833, but in answer to the objections urged by its opponents, it would be impossible in a short compass to give a satisfactory summary of his remarks. It is, however, but justice to say, that the party with which he acts consider his speech an able effort, and one which does him great credit.

Mr. Crenshaw obtained the floor at half past four, but it was then so late that he suggested the propriety of adjourning, which was concurred in, and the committee rose, reported progress, and obtained leave to sit again. The House then adjourned."

January 7th, Mr. Crenshaw proceeded to address the chair, in opposition to the repeal.

"After some preliminary remarks, he referred to observations which had been made by gentlemen advocating the repeal, to the effect that the delegation from the Green River country, in 1833, with the approbation of their constituents, had strenuously opposed the passage of the law now sought to be repealed; and he contended that, although at that time the people of the Green River country were opposed to the law, they were now in its favor, and were equally strenuous in their opposition to its repeal."

And this, too, notwithstanding abolitionists have done so much to cause a retrogression of sentiment in the slave States on the subject of slavery.

"Mr. C. then referred to the arguments on the Federal Constitution and the State Constitution; and in discussing this branch of the subject, touched upon the importance gained by the abolition question in consequence of abolitionists being denied the right of petition; as it was his belief that, had they been granted that right and met in free and open discussion, they would have been rendered utterly insignificant."

We admire Mr. Crenshaw's manliness, however much we may dissent from him in our views of what might have been the results of the liberal policy he would sanction.

"Mr. C. next took up the question of slavery and the arguments of *divine right*, urged in its defence; and having freely dwelt upon the merits of the question, defined his own position to be this:—that he considered slavery a great evil and a great wrong, yet that it may be right according to circumstances; and Kentucky, he considered placed in those circumstances which made it right. Slavery had been inflicted on her without our concurrence; we have the evil, but cannot abate it without inflicting upon ourselves a greater evil. Although opposed to slavery in the abstract, he was for it under particular circumstances. This is the precise ground, he wished it to be understood, that he occupied."

Of course there are no circumstances in which a man can be placed, which can justify him in committing a wrong. If it be wrong at all for one man to reduce another man to slavery—to hold him as absolute property, it is wrong always, under all possible circumstances. But, were this not true, Mr. C. could not point to any thing in the condition of things in Kentucky, which would warrant the enslavement of 166,000 human beings. Slavery has not been inflicted on them without their "concurrence." In 1790 there were but about 12,000 slaves in the State. Why were not laws passed then to prevent an increase of the evil? Why? Simply because the people of Kentucky wanted slaves to break up the new soil. The evil has grown upon them, *with* their "concurrence."

And it exists now by their will, and not by force of any necessity. Comparatively "intelligent and virtuous," the slaves would do themselves or any body else, no harm, if emancipated. Few in number compared with the white population, they could do no harm, were they mischievously disposed. Emancipated on the soil, the Commonwealth would lose nothing in them which it now possesses. Their value consists simply in the labor they are able to perform. If emancipated, this labor would not be lost, but increased. For freedom awakens new energies, augments the ability, and stimulates the disposition to work hard.

This is not all. While *their* labor would be secured, and secured, too, under happier auspices to the State, the bar to the influx of free labor from abroad would be removed. In ten years Kentucky would show as many white as colored working men; and energies now lying dormant for want of an adequate supply of labor, called into life by the new system, would have pushed her forward with a rapidity unsurpassed by the onward march of the most prosperous of the free States.

The following paragraph is particularly worthy of notice:

"As it cannot be expected that the whole of Mr. C.'s remarks can be noticed in the limits presented in this letter, I shall only state in substance one or two more of the principal positions he maintained. One was, that southern slaveholders are opposed to slavery in the abstract, and that they are only favorable to it under circumstances. Another, that if Kentucky, as a border State, in the event of nullification, was obliged to choose between an alliance with the North or the South, she could not hesitate which to prefer when she looked around and contrasted the condition of the free States with that of the slave States; and if southern men will fall out with Kentucky because she will not unite with them, she will not be unprotected—the sympathies of the North are with her."

Mr. Crenshaw's speech is spoken of as being one of great ability.

January 8th Mr. Davidson spoke on the question.

"He would come at once to the real question at issue—the facts of the case as to what was the condition of things before the law of 1833 existed, what the state of the country at time the law was passed, and what now is the condition of the State resulting from that law. He alluded more particularly to the moral atmosphere of the State at these three periods, with reference to the slave population. Here Mr. D. drew a vivid picture of former scenes, and contrasted them with scenes of domestic peace and happiness now prevailing, where slaves are treated more as members of a family than as objects of traffic. He contended that it was an unfounded assertion that the country south of Green River would benefit by, or wanted a repeal of, the law of '33. He knew the contrary to be the fact. That country was flourishing and happy beyond precedent under the benign influence of that law. Peace, happiness and confidence in domestic servants reigned throughout that region now. No female in that country dreamed of fear, or dreaded rudeness; no bars or locks were needed to guard from theft; no sound of the lash or shriek of the victim was heard in the fields which surrounds their homes."

Well—proofs are certainly multiplying upon us, that abolitionists have not made the condition of the slave worse. Despite their fanatical efforts, things in our sister State are beginning to wear a brighter aspect. May we not suppose, too, that the facts their movements have developed, the doctrines of human liberty they have brought out in bold relief, and the universal excitement on the question of slavery created by them, have on the whole, been rather salutary than otherwise? We just threw out the idea for the consideration of the reflecting.

"In glancing at the *divine right* of slavery, argued from the Scriptures, Mr. D. said, without going into the merits of such arguments, he hoped colonization was capable of removing the cause of disputation, and that the day was not far distant when the country would be relieved from the curse of a slave population—a curse which the Divine will had permitted, no doubt, for some wise purpose; but now the day could not be remote when that curse would be removed."

It is a pity that any honest mind should be abused by this scheme of colonization. Why should a Kentucky statesman be so anxious to get rid of the laboring population of that State? Emancipate the slaves on the soil, and you at once put a stop to white immigration. At the same time, the rush of free laborers, mechanics and artisans from abroad would be so great, that in the course of ten years, the colored race would scarcely be felt as an inconvenience by even the most prejudiced among you.

Mr. Davidson continued.

"A gentleman who had voted for his election had asked him to go for the repeal: he refused. The gentleman regretted his refusal because he was gathering money in anticipation of the repeal, to go to the South and purchase slaves to stock his farm. Another hoped the bill would pass, and the good old times recur when a Kentuckian could go to Virginia and buy up negro children, and, on his return, sell what he did not want to the negro dealer at an advanced price. Repeal the law of '33 and what would be the effect? Ages to come would feel it. The gentleman from Breckenridge says he goes for slavery in the abstract. Perhaps he wishes to legislate alone. The only object he can have in view is, one day or other to stand on his plantation in the midst of a host of slaves, monarch of all he surveys—the white population, the yeomanry of the country, once its pride and its strength—the sons of the pioneers—driven to the far west, exiles from their native State once the land of the free and the home of the brave."

"Mr. D. then adverted to the oath which had been characterized as a test oath, and showed how little would be the objection to it on the part of the real emigrant—and that it was only an annoyance to the noble Virginian with his hundreds of half-fed negroes imported on speculation."

After some little excitement, Mr. Calhoun obtained the floor and spoke for about an hour.

"He quoted and ridiculed the effects attributed to slavery by the gentleman from Logan; and then made some happy and pointed allusions to the commencement of Mr. Davidson's speech in which, as he had spoken of the glorious achievements of times past, the roar of the cannon interrupted him, but did not seem to remind him that it was not heroes from Rhode Island, Massachusetts or Connecticut, or any part of the North, who had won that glorious victory which the roar of that cannon was commemorating; but a Commander who was himself a slaveholder, and whose gallant army was composed of the sons of slaveholders."

Yes, and of free colored men, whom Mr. Calhoun would have consigned to endless slavery. Has Mr. C. never read of the thanks publicly bestowed by General Andrew Jackson, on his colored troops, for their bravery at the battle of New Orleans?

"In allusion to the manner in which gentlemen in this debate had spoken of slavery, Mr. Calhoun said, if it ever should so happen that the speech delivered yesterday by the gentleman from Barren should be published, he would venture to say that compared with it no Abolition speech ever delivered by the most violent abolitionist, could be found to go half so far in favor of abolition as that very speech of the gentleman from Barren went. It was no longer to be disguised that there was a majority in that House who considered slavery a great evil and a great curse. He looked upon it, that the sentiment of abolition—he did not use the term offensively, but in the acceptation received before it was adopted by fanatics—he looked upon it that the sentiment of abolition was in the ascendency in the House and in the country."

After some thrusts at the doctrine, that the legislature ought to lose no time in cavilling about what was constitutional and what was not, but leave that to the superior courts—he remarked, that in the "Court of Appeals there is already a teacher of Abolition, and it is time for the people to know it; it is a time for the people to know the arguments propounded by their representatives in this House, against slavery. They shall know it, and they may judge for themselves."

"Mr. C. next alluded to the sons of Virginia of '98 and '99 now in the House, advocating doctrines contrary to those supported by their fathers; and made a very fine allusion to the difficulties which he himself had to surmount in life, as a refutation of the argument that to be born and reared in a slave population was inimical to honorable enterprise or success in life. He called upon the gentleman [Mr. C. M. Clay,] who had made use of the argument, to go to his favorite State of Ohio and produce there the superiors of our Bibbs, our Rowans, our Marshalls, and a host of other Kentuckians transcendant in the career of intellectual distinction.

He also denied that there was the superior of Kentucky in the mechanical arts, or agricultural improvements—and instanced the county of Fayette which a gentleman [La Fayette] who had travelled more in this country and foreign countries than any other man he had ever met, had pronounced to be unequalled in beauty and unrivalled *in* fertility and improvement."

January 9th, Mr. Calhoun resumed. After arguing the alleged unconstitutionality of the law, he said—

"He would add a few words on the policy as it now stands. The law was obviously at war with the best interests of the State, as understood by the framers of the Constitution. Was it not the policy of the State, then to encourage immigration? The same policy which then existed in regard to this State, had also actuated the framers of the federal Constitution, and such men as Washington, Madison, and Grayson, to refrain from interfering with the slave-trade. When the question was pressed upon them in the Convention, they did not disregard the policy of the Western and Southern States, where it was considered necessary to preserve the institutions of slavery. They took it into consideration that the finest portion of the globe was then a wilderness, and that every facility was necessary to bring it into cultivation—even to the adoption of those means which slavery offered. This was the policy which influenced them to postpone till the year 1808 any prohibition interfering with the subject. It was their calculation that by that period the increase of population and emigration from older states would enable the slave States to advance with sufficient rapidity to admit of being left to the exercise of their own individual sovereignty on the point—provided they did not clash with the Federal Constitution."

A severe remark is necessary here. It is a gross libel on the characters of Washington and Madison to say, that they refrained from interference with the slave-trade. Does not Mr. Calhoun know, that the great opponent of that clause of our constitution which tolerated the slave-trade till 1808, was Virginia? That he who denounced most unqualifiedly this wicked clause, was Col. Mason of Virginia? That the venerated Madison was utterly hostile to one moment's longer continuance of the slave-trade? That one of the chief arguments used in the Convention of 1787, by the delegation of Virginia, against the obnoxious clause, was, that the new states that were growing up in the west were greedy for slaves, and would find but too ready a supply in Georgia and South Carolina, if the slave-trade were longer allowed? That, at every stage through which this provision was carried, until it was finally matured, Virginia recorded her vote in the negative? Let him look at the Madison papers, and he will see how grievously he has slandered the sons of that commonwealth of which he makes his boast.

Mr. Calhoun proceeded.

"Much has been said on the other side against my sentiments on the abstract subject of slavery. He did not wish to be misunderstood. The ground he took was this, the Mosaic law sanctioned the institution of slavery. In the 25th chapter of Leviticus, we find the Israelites authorized not only to buy the heathen into bondage, but also to purchase the children of the stranger sojourning amongst themselves and born in the land, and to hold them as an inheritance for their children—as a possession—and to be "bondmen forever." How absurd then is it to question the divine right? It is a right recognised in the whole plan of the creation, for wiser purposes than we can fathom. It has been recognised in all ages, and in all climes. History furnishes examples innumerable. [Here Mr. C. mentioned many.] The gentleman from Fayette contended that slavery proved a curse to the Jews and to the people of many other countries: admit the fact—yet that does not interfere with the divine right. There are many other things permitted by the Great Creator of the Universe which, according to our confined understandings, appear no less difficult to reconcile than the abstract right of slavery. He would ask the gentleman from Barren, who had drawn such high-wrought pictures of the cruelties inflicted by man on his fellow man, had it never occurred to him that throughout the world—in the air we breathe—in the earth we tread upon—in the stream and the ocean—the strife is never ceasing of one living thing preying upon another—subduing or being subdued? Even among intellectual beings, this strife for mastery is no less a part of their nature than it is for the bird of the air, the fish of the sea, or the beast of the forest, to prey upon its fellow being. Man, like the inferior animals, preys upon man; yet who dares to dispute the eternal wisdom which, for its own wise purposes, has so constructed him? If any gentleman can, in spite of facts as they exist, deny what is called the divine right of slavery, let him, with equal reason, avow that he calls in question the just dispensations of Providence.

But even if it were desirable at the present moment, is it practicable to rid the State of what these gentlemen pronounce a curse and an evil? Among our white population, the slaveholders do not amount to more than one in every ten. We have a slave population of some 160,000, and although the slave owners are so few, this slave population is worth sixteen millions of dollars; and, are we to compel the nine in every ten who do not own slaves, to pay this sixteen millions to those who do? It can't be done. We have this slave population, and we must keep it. What else can we do with it? If we could even pay for them and turn them loose, would that be better than keeping them under the restraints of slavery? What prospect is there, then, that the day shall ever arrive when the aspirations of the gentleman from Jefferson, [Mr. Bullock] shall be realized, and "the proud ship of the Republic, freighted with the last cargo of American slaves, shall spread her sails for Liberia?" He will never see that day—we shall never see it—it will never come. If the day did come when we could place all our negro population on the shores of Africa, what would be their condition contrasted with their condition now? Would the friends of sentimental humanity have reason to congratulate themselves on being the authors of that change? What is the condition of the negro in his native country? Is it superior to his condition here? Examine into the facts, and you will find that there is more humanity in rescuing him from his own savage race, than in returning him to the country where his race is indigenous. Have we not the authority of Jefferson for the assertion that the slave trade rescued the negro from savage slavery, and that his removal to ameliorated slavery was a blessing?

Under the auspices of that slavery, this country has become what it is. Slavery from the earliest records of history, existed in every country that ever pretended to be great. All history bears out the assertion that slavery had its origin in humanity.

Mr. C. then dwelt upon the growing hostility to slavery and its probable effects upon Kentucky; the agitation of the question of emancipation in Great Britain for 30 years; the spirit of abolition which has prevailed in England for the last four years, and its spreading influence as now felt in our Northern States; the danger of such excitements upon the stability of the Union; the suicidal policy of Kentucky separating herself from the South, which is her staple market and the staff of her dependence. He alluded to the possible emergency talked of by the gentleman from Barren, when she might be driven for protection to appeal to the North; but contended that when Kentucky could bring herself to rely upon any protection but that of her own right arm, she would cease to be worthy of the name she bears."

Some little sparring took place at the close of Mr. B.'s speech between him and Mr. Clay. The committee then took a recess. In the afternoon, Mr. Hardin spoke about an hour,

"With much shrewdness, attacking the inconsistencies of the speakers who had introduced the repeal bill. His main argument was substantially the same as that already gone over by the supporters of the law of '33. It is therefore unnecessary to state in detail what he said; but a few of his antithetical allusions to the inconsistencies of gentlemen on the other side may not prove uninteresting to your readers.

He said the different reasons given for the repeal of the law of '33 were very curious when contrasted. The gentleman from Breckenridge told us that slaves are not persons, but cattle, and therefore he went for repeal. The gentleman from Ohio says slaves are persons, and flesh and blood like ourselves, therefore he goes for repeal. The two gentlemen have quite a happy knack of arriving at the same conclusion by divergent roads. One says slavery is a blessing, therefore he goes for the repeal. The gentleman from Breckenridge is so fond of the blessing that he wants a vast increase of it; the gentleman from Ohio casts such a longing eye upon what he thinks a great curse that he covets a great deal more of it. One is so hungry for the unctuous blessing of slavery, that he is ready to gulp it down whole, as a sweet morsel, the other is so fond of exciting his palate with what he loathes and detests, that he is ready to make a large swallow of it and cry out "do give us more." The gentleman from Breckenridge actually finds benevolence in a slave ship, and out of the abundance of his humanity would perpetuate the chains of his fellow man. One would think you might as well look for snow in July or the flowers of the field in December, as for benevolence in a slave ship, or for humanity in riveting the chains of the slave. The gentleman from Ohio is just as fond of swallowing what he loathes, and detests as the gentleman from Breckenridge is of gulping down what is a delicious blessing. The gentleman talked of the judges of the Superior Courts, but Judge Ousley himself was nothing in point of talent compared with them; for they can argue from opposite premises, and yet draw the self-same conclusion. This indeed, may be a master stroke of skill;—by spreading their nets in different directions they may catch more supporters for their repeal bill. They spread one net in Louisville, telling the simple people there that they have too much white labor, therefore they ought to go for the repeal; they spread another south of the Green River and tell the people there, they have no white labor, therefore they ought to go for the repeal. They spread another net in the highly cultivated tracts in the northern counties, and tell the people they want slaves to plant their open fields into shrubberies and orchards, therefore they ought to go for the repeal; and they spread another in the Southern countries and tell people they want slaves to cut down their trees and turn the country into cleared fields, therefore they ought to go for the repeal.

"Mr. Crenshaw made a few remarks in explanation.

"The question was then called, which shut out an amendment offered by Mr. Johnson, and the vote was taken by count—yeas 40, nays 25, and so the Committee decided to report the bill, striking out the enacting clause. [The effect of this is the same as deciding that it is inexpedient to legislate on the subject.] Mr. Bullock moved the Committee to rise and report the bill, which was done, and the House resumed its regular sitting. The question then came up to strike out the enacting clause.

Mr. Johnson made some remarks approving of the law of '33, but favorable to some amendments.

Amendments now being out of order, the previous question was called, and after another effort had failed to introduce Mr. Johnson's amendments, the main question was carried by yeas and nays—yeas 53, nays 34, and so the enacting clause was struck out.

Yeas—Messrs. Adams, Atkinson, Botts, Brent, Bullock, Bush, Caldwell, Chenault, Chilton, Clay, Cofer, Craddock, Crenshaw, Cunningham, Curle, Davidson, Forman, Goble, Goodson, Graham, Gray, Harding, Hardin, Hart, Hawkins, Hays, Hazlerig, Kirtley, Latimer, C. A. Marshall, W. C. Marshall, Mason, Miller, Mitchell, Morgan, Newell, Park, Percifal, Raymon, Rowlett, Rudd, Speed, Stockton, Taylor, Thompson, Trussell, Vance, Wakefield, Waring, Watkins, Williams, Woodson—53.

Nays—Messrs. Brien, Bruton, Buckner, Calhoun, Collyier, Curd, Fletcher, Gabbert, Hoggard, Hammond, Harrison, Haydon, Howard, Johnson, Lackey, W. N. Marshall, McHenry, Morehead, Nance, Paris, Reeves, Riffe, Shanks, Shaw, B. Smith, H. H. Smith, Snyder, South, N. B Stephens, J. Stephens, Towles, Triplett, Watts, Wortham—34.

The House then adjourned.

The reporter of the Advertiser says, "it is generally considered that the law of '33 will not be again agitated for a few years."

From the Liberator.

Recantation.

The following letter from the Rev. Abel Brown, of Northampton, will be perused with great satisfaction by our numerous readers.

NORTHAMPTON, Jan. 7, 1841.

DEAR BRO. GARRISON:

As a subscriber to your paper, I wish the privilege of giving publicity to a few circumstances relating to the anti-slavery cause in Hampshire county:

About a year since, I attended the annual meeting of the County Society held in this place. At that time, the Society became auxiliary to the new organization of this State. There appeared to be a great anxiety to save the cause from the reproach of '*women's rights and non-resistance*,' and to bring the Society to act at the polls, and save the churches from the curse of slavery. From the apparent honesty of its members, I anticipated the happiest results. After waiting one year, I will detail a few of these results.

1. *The practical influence of the Society in a political point of view.* The Executive Committee of the Hampshire County Anti-Slavery Society have made direct efforts to defeat the election of men to any important offices, who were in favor of the abolition of slavery. The Committee appointed three men to attend the National Convention at Albany, in April last, *who were pledged to vote for William Henry Harrison*. During the summer, some of them have attended the 'log-cabin' and hard cider Conventions, and used their influence to secure the election of the pro-slavery candidates. They have never taken the least action to prevent the anti-slavery friends from sustaining slavery. It has been publicly declared, that the leading members of the Committee would vote a pro-slavery ticket; and as it was declared, so have they done—and lest they should be brought to an account for their wickedness, or for some cause best known to themselves, they came to the manly conclusion, that they would not notify the annual meeting, and thereby let the Society die unknown and unhonored.—But, after 'no small stir' among a few who yet feel a little interest for the cause, they have been compelled to notify the meeting, although it is a week later than the Constitution requires.

These, be it remembered, are the officers of a Society, which changed its auxiliaryship, because Garrison and the Liberator paralized their efforts to effect the abolition of slavery by political action.

2. *Purification of the Church.* Some of the Committee are members of churches which refuse to take any action against slavery, whose ministers are as dumb as the dogs spoken of by the prophet, who will not suffer an anti-slavery sermon to be preached in their pulpits, especially upon the Sabbath, and whose communion is always polluted by the greatest haters of abolition which our country affords.—Other officers are members of a church, whose minister is an *open and public slanderer* of the anti-slavery cause and its friends; the doors of whose sanctuary, or rather '*synagogue of Satan*,' are closed against all anti-slavery lecturers; and that receives within its bosom men who are guilty of robbing the poor, and even of buying and selling the 'image of God.' Yes, they are members of a church that have made *one of these robbers* an officer to present to his dear abolition brethren the emblems of our holy Saviour's body and blood! There has been no efforts made to sustain anti-slavery meetings in this vicinity by this Committee, but, on the contrary, its influence has been directly against any agitation of the subject.

There has been an anti-slavery conference and prayer-meeting one Sabbath evening in every month at the Baptist church, and measures are now being taken to form an Anti-Slavery Society.

Perhaps you are aware that I have used what little influence I possess to sustain and advance abolition through *new organization*. So far as my efforts have in any way given countenance to such wickedness as is above described, I humbly ask pardon of God, and of those who sympathize with the oppressed. Those who have heard me will best judge whether I have faithfully rebuked slavery and its upholders in and out of the church, or not.

Your brother in Christ,
ABEL BROWN.

From the New-York Evangelist.

A Response to the Remonstrance from the Congregational Union of Scotland.

The address of the Congregational Union of Scotland to their fellow-Christians in America, dated, April 16, 1840, having been read to the 2d Congregational Church of Philadelphia, upon the Sabbath at a subsequent meeting held for the purpose, on the 9th of December, 1840, the following resolutions were unanimously adopted, as an expression of their sentiments:

Resolved, That it is with the highest pleasure and the most devoted gratitude to God, we have listened to the faithful address of our fellow-Christians in Scotland, touching the crime of American slavery, and the participation of the American churches in the same. While it is painful to contemplate the reality here, it is grateful to know that rebuke and exhortation, dict

From the New-York American.

Renwick's Life of John Jay.

It will not, it is hoped, be thought obtrusive in the son and biographer of John Jay, thus publicly to expose the gross injustice done to his character, in the memoir of his life recently published in the 137th volume of Harpers' District School Library. If it be important to make the youth of our country acquainted with his acts and opinions, it is equally important that those acts and opinions be truly and not falsely represented, and more especially in relation to a subject indissolubly connected with the rights of humanity, and the destinies of the Republic.

To those who are observant of passing events, it is well known that one of the modes adopted by the people of the South for securing the permanency of slavery, is by appealing to the cupidity of northern publishers, to restrain the American press from giving currency to any description of literature in the least degree adverse to human bondage.—Various instances to this effect might be adduced, but the following are sufficient to explain the very peculiar character of Mr. Renwick's book.

In 1835, Harper & Brothers published the narrative of two English clergymen who had visited us on a deputation to a portion of the American church. These intelligent travellers of course noticed, and with disapprobation, but in guarded and temperate language, "the peculiar institution" of our country. The publication of such a book in New-York, was deemed an insult to the South, and a Carolina journal took occasion to lecture the publishers upon their *true interest*, and it had, shortly after, the satisfaction of parading in its columns the following from the "Brothers."

"*To the editor of the Columbia Telescope:*

"Sir:—We noticed in your paper of the 13th instant. (December, 1835,) some remarks upon a book pubished by us, (Reed and Matheson's Narrative,) in which you give us a word of caution respecting the publication of books containing offensive sentiments and statements on the subject of slavery."

They then go on to declare that they had previously ascertained that Messrs. Reed and Matheson "were highly esteemed as gentlemen and Christians," and *therefore* they had not examined their work, and aver, "We had no suspicion of it whatever. You have, no doubt, heard of Mr. Abdy's book which was represented to us as *ably written*, and likely to be profitable, but we were also told that Mr Abdy was an abolitionist; and *we would have nothing to do with him.*"

The character of the journal to which this humble apology was offered, may be gathered from the following extract from its columns:—

"Let us declare, through the public journals of our country, that the question of slavery is not, and shall not be open to discussion—that the system is deeply rooted among us, and must remain for ever! that the very moment any private individual attempts to lecture us upon its evils and immorality, and the necessity of putting means in operation to secure us from them, in the same moment his tongue shall be cut out, and cast upon the dung-hill."

But this amiable gentleman was not the only confessor of our enterprising publishers. The very next year they reprinted an English novel, without knowing that in one of its chapters were some "offensive sentiments on the subject of slavery." Again they were rebuked, and again did they confess and bewail their involuntary offence in a letter published in the Charleston Mercury.

"We were," say they, "entirely ignorant of the fact, that the 'Woods and Fields' contained the objectionable matter referred to in your letter of the 24 instant, until after the work was published. By this time it must be pretty generally understood in your section, as well as elsewhere, that we uniformly decline publishing works calculated to interfere, in any way, with southern rights and southern institutions. Our *interests*, not less than our opinions, would dictate this course, if there were no other less selfish considerations. Since the receipt of your letter, we have printed an edition of the 'Woods and Fields,' in which the offensive matter has been omitted."

But merely to omit offensive matter, would have been negative merit. Hence, it was thought expedient by the Messrs. Harpers, to publish a volume containing a formal vindication of slavery from the Scriptures, and abounding with panegyrics on slaveholders, and vulgar abuse of abolitionists.

These are the men who have established a vast manufactory of books for the special use of the common school children of the United States—books from which, as we have seen, they are pledged to exclude whatever may interfere in any way, not only with southern rights, but also with "southern institutions." In this manufactory Mr. James Renwick, Professor of Chemistry in Columbia College, is one of the operatives, and to him was assigned the task of fabricating a life of JOHN JAY, of course "suitable for the southern market."

Mr. Renwick having no materials for his work, except such as were furnished in the biography of my father, written by me, and published in 1833 by the Harpers, before the South had acquired the control of their press, asked my assent, which he admits in his preface was "liberally granted." In giving this assent, I did not at the time recollect the use which would necessarily be made of it.

At page 140 of his memoir, Mr. R. thus expresses himself:

"We have adverted, on more than one occasion, to the exertions of Jay in the cause of abolition. Enough has, perhaps, been said, to show the position he maintained in relation to this question. Yet, so much excitement has recently prevailed on this subject, that his course, perhaps, calls for a *full explanation*. While Jay, as has been stated, was favorable to, and instrumental in, obtaining a law for gradual emancipation in the State of New-York, it is obvious that he was not prepared to go the lengths of the modern abolitionists. He did not deny the abstract right of holding slaves, or stigmatise those who did as offenders against the code of morals and religion; for he made use of the services of slaves, both received by inheritance, and obtained by purchase. With a sound view of the provisions of the Constitution, and of the rights of the States, his efforts at emancipation were limited to the State in which he lived; and his very position as an owner of slaves, and a sharer in the probable loss by abolition, rendered his efforts more disinterested. If he forbore to apply to the General Government for the exertion of authority which neither by grant nor by implication does it possess, he equally avoided any attempt at agitation in those States where the condition of society had not prepared them for the measure. His views in fine, were those of a sound statesman and enlightened politician, not those of a *fanatic and disorganizer*."

Had John Jay been represented as an "abolitionist," the Harpers of course would have had nothing to do with him"; but if he can be made to justify "the abstract right of holding slaves"—to declare that the Federal Government is restrained from exerting *any* authority in relation to Slavery; and lastly, if he can be made to rebuke his son as a "fanatic and disorganizer" for being an abolitionist, the publishers will, in the language of the trade, have made *a good hit*, and the book will sell at the South. Mr. Renwick has a perfect right to sit in judgment on my father's conduct and opinions, but he has no right to misrepresent them.

His "*full explanation*" of my father's course is avowedly given, in consequence of the recent abolition excitement, and obviously for the pourpose of contrasting his conduct and opinions with those of "modern abolitionists." And here let it be observed, that it has not been deemed expedient to suffer Mr. Jay to explain for himself. Not *one single word*, written by him on the subject of slavery, is permitted to appear in the District School Library. That he "was not prepared to go the lengths of the modern abolitionists," is true only to a certain extent. At the time he was in active life, it was the almost universal opinion, in which he concurred, that a compulsory immediate emancipation was too hazardous to justify the experiment; he therefore advocated a compulsory *gradual* emancipation.—Experience has since shown that slavery may be immediately abolished without permanent injury to either party, and greatly to the eventual benefit of both master and slave.—On the other points of the "full explanation," I will give my father the privilege denied him by Mr. R.—of speaking for himself; and I will give only so much of his language as is contained in the very book which Mr. R. has abridged.

He did not deny, we are told, "the abstract right of holding slaves" In a deed of manumission, drawn and signed by himself, he says: "Whereas the children of men are by nature equally free, and cannot, without injustice, be either reduced to, *or held in, slavery*." During the Revolutionary war, he wrote—"Till America comes into this measure, (gradual emancipation,) her prayers to Heaven for liberty will be *impious*." He drafted and signed a petition to the Legislature of New-York, beginning "Your memorialists, deeply affected by the situation of those who, *free by the law of God*, are held in slavery by the laws of this State."

But holding such opinions, how came he to "use the services of slaves received by inheritance," as Mr. R. says he did! This assertion I regard as a strange mistake. If he ever had in his possession for one moment a slave received by inheritance, I am ignorant of the fact.

But he made use "of the services of slaves obtained by *purchase*." It did not suit the purpose of the books to include in the "full explanation" Mr. Jay's *own* explanation of this part of his conduct, viz: "I purchase slaves, and *manumit* them at proper ages, when their faithful services shall have afforded me a reasonable retribution." In other words, he purchased their freedom, and for the money thus advanced, the servant repaid him in labor. In this arrangement, the servant, of course, joyfully acquiesced. In the whole course of his life Mr. Jay never *sold* a slave. Yet with the knowledge that he manumitted every slave he purchased, Mr. R. affects to praise his disinterestedness in promoting abolition at the hazard of losing his *property*

We are next taught, that "with sound views of the constitution and the rights of the States, his efforts at emancipation were limited to the *State in which he lived*." Of course his example condemns every abolitionist in the free States.

At the formation of the New-York Manumission Society, he was placed at its head, and retained the situation for five years. One of the first measures of the Society, was to print an edition of 2,000 copies of an Anti-Slavery tract, dedicated "to the honorable members of the Continental Congress," and the Society voted that "*each member of Congress*, and of the Senate and Assembly of this State, be furnished with one of the pamphlets." To this tract was prefixed the constitution of the Society, with Mr. Jay's name as President, together with a certified copy of the vote ordering its distribution. The preamble of the Constitution declared that "the benevolent Creator and Father of men, having given to them *all* an equal right to life, liberty, and property, *no sovereign power on earth* can justly deprive them of either, but in conformity to impartial government and laws, to which they have expressly or tacitly consented." The contents of the tract, and its distribution to *members of Congress*, from a very awkward commentary on the Professor's avertisment, that Mr. Jay limited his efforts at emancipation to the State in which he lived. The tract, combatting the alleged necessity for slaves at the South on account of the climate, says, "There is not the least evidence of this, but much to the contrary. Whites are healthy and do the labor in the East Indies which blacks do in the West, in the same climate. The truth is, most of the whites which are born in the *Southern States*, are not educated to labor, but the greater part of them in idleness and intemperance. The blacks are introduced to do the work, and it is thought a disgrace for a white person to get his living by labor. By these means, the whites in general are vicious, and all imbibe a haughty and tyrannical spirit by holding so many slaves." Alas for John Jay's sound views of the rights of the States! In this "incendiary publication" the Society presumed to admonish even the clergy of their duty. "Why should the Ministers of the Gospel hold their peace, and not testify against this great and public iniquity! (holding slaves.) They are commanded to lift up their voices, and shew the people their sins." Again: "A number of Churches in New England have *purged themselves of this iniquity*, and determined not to tolerate Slavery. If all the Churches in *these United States* would come into the same measure, and imitate the Friends called Quakers in this article, would they not act more like Christian Churches than they now do!"

So far from confining his efforts to the State in which he lived, Mr. Jay entered into correspondence with an Anti-Slavery Society in England, and another in France, and remarked in his letter to the former, "We will cheerfully co-operate with you in endeavoring to procure advocates for the same cause *in other countries*."

Before taking leave of the New-York Society, it may be interesting to offer the following instances of the *fanaticism* of our forefathers. In 1786, the Society offered a gold medal "to the person who shall deliver the best oration at the next annual commencement of the College in New-York (Professor Renwick's College), exposing in the best manner the injustice and cruelty of the Slave Trade, and the oppression and impolicy of holding negroes in Slavery." The next year a competitor for the prize appeared, and on motion of the Mayor of the city, a committe was appointed to wait on the abolition student for a copy of his oration. The committee consisted of the Mayor, Alexander Hamilton, and Melancthon Smith. A committee was also appointed (Mr. Jay being still president) to wait on the printers of newspapers to persuade them "to refrain from publishing advertisements for the sale of slaves, or for *runaway slaves*."

To return to Mr. Renwick. He assures us Mr. Jay "forebore to apply to the General Government for the exertion of authority, which neither by grant nor by implication does it possess." Small praise this, that Mr. Jay, who, it seems, was deemed competent for the office of Chief Justice of the United States, forebore to ask Congress to do what he *must have known* it had no right to do! And is this intended for eulogy! By no means: it is only a sort of half concealed, irresponsible charge, that the son of John Jay, and those who act with him, are doing what his father forebore to do. There is as little truth as there is manliness in the insinuation.

If Mr. R. only wishes to be understood, that Congress has no power to abolish slavery in the *States*, the following extract from an Address by the officers of the American Anti-Slavery Society in 1835, will show him, that "modern Abolitionists" need no lectures on constitutional law from the Chemistry Professor in Columbia College. "We hold that Congress has no more right to abolish Slavery in the Southern States, than in the French West India Islands.—Of course we desire no national legislation on the subject."

It is true the Abolitionists have applied to the General Government to exert its authority for three objects, viz:

1. The Abolition of Slavery in the National Territories;
2. The suppression of the Slave Trade between the States;
3. The exclusion, in future, from the Union of any *new* Slave State.

Does Mr. R. mean to imply that neither by grant nor by implication, has Congress authority to effect these objects? If so, he differs from DANIEL WEBSTER, who, on such subjects, is at least of equal authority with the professor.—JOHN JAY, also, in a letter which Mr. R. *has read*, says that Slavery ought not to be *permitted* in any *new* State; and that the authority of Congress to prohibit the migration and importation of slaves in *any of the States*, does not appear to him to be even "questionable." Did Mr. R. mean to contradict these doctrines of JAY and WEBSTER! If not, what did he mean!

Mr. Jay's views were those of an "enlightened politician." Indeed! And does the Professor mean to condemn those politicians who measure out political rights to our citizens according to the tinge of their skin! In his "full explanation" he of course avoids the most distant intimation of Mr. Jay's views in relation to the *rights* of colored people. The doctrine of *modern* Abolitionists, which more than any other has exposed them to contumely and violence, is that *black* men have naturally, and ought by law to enjoy, the same *rights* as white men. Mr. R. *knew* but conceals the fact, that on this point Mr. Jay went the whole length of the Abolitionists of the present day. "I wish," said he, "to see all unjust and unnecessary discriminations every where abolished, and that the time may soon come when all our inhabitants of EVERY COLOR and denomination shall be free and equal partakers of our political liberty." In the preamble of the Constitution of the Society over which he presided, it is declared to be the duty of Christians to endeavor to enable the slaves "to *share equally* with us in our civil and religious liberty to which they are by nature *as much entitled as ourselees*." In accordance with these views the original constitution of New York, drafted by him, withheld no political rights on account of complexion. If then Mr. Jay was "an enlightened politician," where will Mr. R. find another holding the same views, unless in the ranks of "modern Abolitionists!"

It certainly borders on the ridiculous, for the Professor, after analyzing my Father's character, and submitting it to the various tests in his laboratory, gravely to announce to the world, as the result of his labors, the important discovery that John Jay was *not* A FANATIC AND DISORGANIZER!" But it should be recollected, that in the dialect of the region for which the book is specially intended, he who believes it sinful to reduce men, women, and children, to beasts of burden, is a fanatic; and he who by lawful means, would rescue them from their degradation, a disorganizer. Had he thought proper to tell the whole truth, and nothing but the truth, respecting my Father's course in relation to Slavery, and had he *then* ventured to vindicate him from the charge of being a fanatic and disorganizer; we should soon have had a third letter from "Harper & Brothers" circulating in the Southern papers, protesting that before employing Mr. Renwick they had "ascertained that he was highly esteemed as a gentleman;" that they "had no suspicion of him whatever," and that *since* they had been informed of the character of the work, they had printed an edition of the life of John Jay, "in which the offensive matter has been omitted."

I have no wish to say things unpleasant to Mr. R.; and sincerely regret that he has rendered it necessary. But I would, indeed, be recreant to honor and to duty could I witness the sordid sacrifice of one of the brightest features of my Father's character on the altar of Slavery, and refrain from protesting against the obscene rite, because a professor of Columbia College was the officiating minister.

WILLIAM JAY.

Ohio Slavery.

An interesting discussion took place in the House of Representatives of Ohio a few days since on a petition from S. Walker of Logan Co. asking that "all persons, citizens of this State, who hold slaves, be deprived of all right to vote or hold office; or, in other words, that they be politically disfranchised; and, if there be any members in the present legislature who are guilty of this crime, that they be, upon conviction—*expelled*." Mr. Morris of Licking moved that it be rejected. He regarded it as an insult to the house. It asked us to *disfranchise a large portion of the citizens of the State*. Mr. Brough contended that the direct design of this petition was to disfranchise a *large portion of the citizens of this State*—it insults the house by making that a crime which we have no right, no power to pronounce such, which is legalized in other States, and which in other States is constitutional and lawful. Several other members denounced the petitioner as no gentleman, and the petition as insulting and disrepectful to the house. Mr. CLARKE read part of the Constitution of Ohio to show that the prayer of the petitioner was not unconstitutional.

Mr. MARSH read those parts of the constitution of this state which prohibit the existence of slavery or involuntary servitude within its limits, and which provide that no amendment shall ever be made to the constitution, which will give slavery a legal existence among us. Now, says Mr. Marsh, the constitution has said nothing against murder, robbery, perjury, or other crimes of the like character—has made no provision which forever forbids their being legalized—but it has singled out slavery from among all other crimes, and hung it up before the nation as at the head of them all, as obscuring all others by the vastness of its magnitude. Our constitution then has already pronounced it to be A CRIME, surpassing, encompassing and covering all others. But further, we have in the statute book, (he reads from the statute in proof of his assertion,) deprived men of every civil right for crime. We have then declared slavery to be a crime—we have already disfranchised men for crimes of another character, and less atrocity—have we not then the constitutional right, the constitutional power to disfranchise men for the crime of slavery, and to expel them from this house when convicted of its perpetration!

The yeas and nays being called on the motion to reject, nineteen voted in the affirmative and forty-two in the negative. The petition was then referred to the committe on the Judiciary.

Mr. LAWRENCE then presented another petition from S. Walker, requesting the Legislature to appoint two commissioners to call on the Legislature of Kentucky, and urge that body by every consideration of humanity and patriotism, to abolish slavery in that State.

☞This seemed at first to be extensively regarded as an intended insult, but Mr. Lawrence stated, that it was simply a request, that we should feel the same confidence in the friendliness of Kentucky towards our institutions, which we have already expressed towards hers, and, that as Kentucky had sent commissioners to our Legislature for the purpose of having us endorse and sanction, and protect *her institutions*, and incorporate them into our statute book, it was equally proper in us to ask her to reciprocate our favors and to do the same things for *our institutions*.

It was referred as above. This was a tremendous shot and struck the miserable lick-spittles of slavery dumb.

Mr. CLARKE presented two petitions from Clermont county—one signed by sixty-eight persons, praying for the repeal of the Black Law; and one signed by seventy persons, praying that the right of trial by jury be extended to all persons claimed as fugitives from service or labor—referred to the committee on the Judiciary.

From the above, which we have collected from the Cincinnati Philanthropist, it appears that there has been a favorable change in the Ohio Legislature in respect to Slavery since the passage of the wicked Black Law, as it was called, a year or two since. The correspondent of the Philanthropist, at the capital, says the day of righteous retribution is rapidly approaching unrighteous and unprincipled legislation.—*Morning Star.*

Labors of Rev. Hiram Wilson.

Bro. Wilson was at first employed as *an anti-slavery agent*, by the American Anti Slavery Society, and Upper Canada was assigned to him as the field of his operations, to labor among the fugitives from slavery, to ascertain their condition, to encourage education, and general improvement, &c. At the close of his year's labor, Canada being under another government, and without the societys, operations, he was no longer employed by them. Since which time, for upwards of three years, he has continued still to labor assiduously in that province, principally establishing schools among the fugitives, and depending upon the charities of a benevolent puolic for his support.

We have frequently, within the last two years, had our attention directed towards those efforts of Mr. Wilson, and have inquired into their character and tendency, and have never felt much interest in them upon their present basis, but always regarded them as of doubtful necessity. That, from the effects of slavery upon the fugitives, there should be ground for improvement, and that he should need to be encouraged to improve himself would seem probable, and that he should be so encouraged is right; but that separate schools, and separate churches should be established among them, is bad policy, and in a short or a long run will be of ruinous tendency to all concerned. Whenever we have adopted a principle, or sanctioned a measure, which, either directly, or indirectly went to the support, or in the defence of any separate organization among us, it has always been in view of the deepest necessity; when law, common consent and usage, all combined, as in our country, to deprive us of some absolutely needful privilege, or to prevent our moral and religious improvement. But such is not the case in Canada. The government of that country, in her policy, knows nothing about distinctions, founded on color. The government, in her schools, generally established throughout the colony, throws open their doors alike to all, and such is the education, and have been the habits of the people, as to welcome to all their churches, persons, without regard to complexion. There doubtless is an aristocracy in Canada, akin to that in the mother country; but that knows nothing about color. Now such being the case, where is there any necessity for establishing separate schools or separate churches, under such a government, among such a people! Can they but have an unhappy, rather than a happy tendency? Whether Bro. Wilson, or any one else, in any effort to establish them, ought to be supported by the friends of impartial freedom, is a question to be answered.

We believe Mr. Wilson to be most sincere in his labors, that he has the education and improvement of the people in view, and that such efforts, if the people were shut out from the schools and the churches, with but dark propects of having access to them, would have a claim upon the Christian public for support. But his policy, under the circumstances, appears to us to be of bad tendency. It may be, that there are settlements of fugitives, and which, in respect to schools, are destitute, in which case his, or the efforts of any one, ought to be directed towards the influencing the government to establish schools among them, instead of attempting to support them by the aid of the American friends. We would also say, that all separate settlements under that government, ought at once and forever to be discouraged.

Our attention has now been directed to this subject, from an interview had with an intelligent colored friend from Toronto, who, with numerous other persons, deprecate the labors of Mr. Wilson as of bad tendency, and who look upon the efforts recently made in England, with some effect, to establish a manual labor school in Canada, for the benefit of colored youth, as uncalled for, and of ruinous effect. The University at Toronto, stands with open doors for the reception of students, without regard to color. It was his opinion, that the American friends had no need to concern themselves at all about the fugitive, after they had landed him safely in Canada; once a British subject, and he would fare as well as any other subject of the same class.—*Colored American.*

From the Xenia Free Press.

General Assembly of Ohio.

On the 2d, Mr. Lawrence presented the following petition and letter of instructions, from Samuel Walker, Esq., of Logan county:

To the agents of the people of Ohio, convened in General Assembly for legislative purposes:

Your fellow-citizens of Logan county, and State aforesaid, believing that it is essentially in violation of our free institutions for persons who reside amongst us to hold, *as slaves*, those who, by virtue of our common humanity, are our brothers and sisters: Therefore it is my will, as one of the sovereign people of said State, that such persons thus holding slaves shall, as a punishment, lose their political rights during their continuance in the crime. And if there be any amongst you of this description, let them forthwith be expelled, upon conviction, as unworthy to sit in legislation with free men.

S. WALKER.

Bellefontaine, Logan County, Ohio.
December 22, 1840.

[The following is the letter of instructions referred to above:]

To the agents of the people of Ohio, convened in General Assembly for legislative purposes:

Your fellow-citizen of Logan County, in the State aforesaid, as one of the sovereign people, would enjoin upon you that you forthwith send a delegation to the Legislature of the State of Kentucky, earnestly requesting it to abolish slavery in their State, as an infinite evil to humanity, to the slave, to the State and people, to us, and to the world.

The reasons that sustain this proceeding will naturally suggest themselves to you. It is due the reciprocity and courtesy we owe our sister State in remembrance of past favors.

S. WALKER.

Bellefontaine, Logan County.

These papers raised quite a tempest in the House. When the first was offered, Mr. Morris moved to reject it. Mr. Lawrence was opposed to its rejection. It came within the provisions of the Constitution to consider and report upon it. Mr. Brough was in favor of rejecting it. He believed it an emanation of bitter sarcasm. Messrs. Worthington, Bliss, Perkins, Young, and Scott, of Harrison, opposed the rejection. The last named gentleman was personally acquainted with the petitioner. He was an honorable man, and Mr. S. believed him sincere, however he might err in opinion. Messrs. M'Gugin and Bell spoke in favor of rejecting the petition. Messrs Jenkins and Scott, of Crawford, opposed its rejection. Mr. Lawrence replied. He vouched for the sincerity of the petitioner. The discussion was continued for some time, when the question was taken on the motion to reject, and decided as follows:—Yeas 19—Nays 41.

The petition was then referred to the Committee on the Judiciary.

Objections to the Third Party.

Luther Myrick, editor of the Union Herald, thus states his objections to the third party scheme:

1st. I entertain the most favorable opinion of the honest integrity, and unflinching fidelity of the great majority of my third party brethren. I have no doubt of the purity of their intentions. I do not, however, intend to include *all* in these remarks. And yet, I know not that I should be disposed to estimate their moral worth, as a body, any lower than any other class of men. I have not questioned the sacredness of their anti-slavery principles, or the strength of their desire for the speedy triumph of the cause of human liberty. But, I am still opposed to their measures, and to some of the considerations in connection with the operation of their measures. Understand me; I view the difference existing between abolitionists to be, in relation to measures and not *principles*. To your measures I am utterly and increasingly opposed. The more I examine your scheme, and the more I behold the practical development of its character, the more I am convinced that it embodies the elements of ruin to our cause. I honestly entertain the opinion that, if it were not for the counteracting influences, your policy would spread devastation and destruction throughout the anti-slavery field.

2d. I am opposed to the manner which has been extensively manifested in carrying your measures into execution. Instead of confining yourselves to the influences of moral truth to prevail on your brethren to adopt your plan, you have resorted to crimination, denunciation, pains, penalties, proscription, and their kindred means. I do not intend, by these remarks, to include all. Neither would I be understood as supposing that *all* the *wrong* is with you, and *all* the *right* with us. There has been exhibited on both sides, undoubtedly, much which we should deplore. In the heat of zeal, it is to be expected that a proper regard to each others feelings might not always be regarded. But, from the first to the last, if I mistake not, the third party have attempted to push forward their plan by the means to which I have alluded. At least this has been the course of many of them. But I will not dwell on this unpleasant subject. I hope we may all improve.

3d. I have been grieved with the apparent self-complacency that many of my third party brethren have manifested. How often have I heard and read remarks like the following, made by third party brethren, and applied to themselves, "the precious few," "the tried ones," "those who have not bowed the knee to Baal." "Gideon's little army," "those who have saved the cause," "those who have preserved the purity of the abolition enterprise," &c. Plainly implying that all who have not gone the third party are of the contrary character.

4th. I cannot but disapprove of the charge that is often brought against us, that we are opposing abolition and abolitionists. The third party should remember that we do not oppose *abolition*, but a particular *policy* in carrying out the principles of *abolition*. We are not opposing abolitionists, as such, but their measures.

5th. Much less can I fellowship the spirit or the sentiment of the ungenerous charge, that we have taken a stand against a distinct abolition political party, for the purpose of creating and perpetuating divisions in the abolition ranks. Now, my brother, I trust you will correctly understand my position. If you honestly believe I am erroneous in my judgment, I do not censure you for expressing your opinions, and laboring to convince me of my supposed error.—But, I assure you, if you wish me to embrace your views, you must pursue an entirely different course from that which has been pursued by many of my third party brethren. If we cannot agree as to the measures to be adopted for carrying forward the glorious work, let us not war with each other, or labor to crush the influence of each other. Let either side stand on its own merit.

With this short expose, I leave the subject, assuring you that I regard my political abolition brethren none the less because they please to differ from me in their views. They have this right. But, while they avail themselves of this privilege, I hope they will feel that it is their duty to award to others, without censure, what they claim for themselves.

From the Middlebury Free Press.

Anti-Slavery Movements.

The abolitionists in this State, and we believe in all the States, since the termination of the recent Presidential contest, seem to be awakening to new, more earnest, and more active operations than have ever characterized their movements heretofore. It was thought by many, especially the opponents of the anti-slavery enterprise, that political partisanship and zeal had so far engrossed their attention, and eaten up their attachment to abolition as a distinct organization, that they would never again assume the attitude and engage in the efforts which formerly marked their operations. But this prediction seems destined not to receive a fulfilment. Unless we are much mistaken, the subject of slavery and its abolition, is soon to become the absorbing and engrossing topic of public discussion and scrutiny. The public sentiment, so far as we have the opportunity of judging, is assuming more and more the anti-slavery type, and the time will speedily come, unless we very much misjudge, when men of every political and religious faith will have to look this great and momentous question in the face, and decide upon the stand each one will take for himself in its agitation and final decision.

The people of this section have recently had their attention called prominently to the subject by several abolition meetings which have been held both previous and subsequent to the late annual meeting of the State Anti-Slavery Society. The interest of these meetings has been greatly increased by the presence and efforts of a distinguished champion in the abolition ranks from abroad. We allude to *Mr. Charles C. Burleigh*, of Philadelphia. We have heard Mr. Burleigh in several of his lectures, and have been highly entertained in listening to him, especially in his discourses in this village the two weeks past. He is a young man—being now about thirty years of age—a self-taught New Englander, but a man of uncommon power of argument, illustration and eloquence. For powers of analysis, nicety of discrimination, triumphant logic, energetic and impressive elocution, and sustained impetus, we have seldom found his superior. On such a subject as slavery, with such a master of argument and persuasion, it is impossible for a community to remain unmoved; and we doubt not, from present indications, that the abolitionists will henceforth move forward with more energy and with greater success than they have ever done before

COMMUNICATIONS.

Tales of Oppression.

No. XIII.

BY ISAAC T. HOPPER.

SAMUEL CLARK, a free colored man, lived in West Nottingham, Chester County, Pennsylvania, near the line that separated that State from Maryland. He was orderly and industrious, and had a wife and several children, whom he supported comfortably. On the night of 25th of 10th mo., 1801, his house was suddenly broken open, and five men rushed into it with great violence, and immediately seized several of the family and attempted to carry them off. Clark was at no loss to discover the object of his assailants, and resisted them to the utmost of his power, when one of the company fired a pistol, and wounded the old man in his hand and arm severely, and a daughter, about eighteen years old, received a shot in the neck, which, after a few days, caused her death. Clark and his wife were considerably advanced in life, and the child of whom they were thus bereft, was of much service to them in supporting the family. After a hard struggle, they succeeded in carrying away a brother to the girl they had thus deliberately murdered. He was a young man, and, at the time, confined to his bed with severe illness. They beat him on the head with an axe helve, until they had almost deprived him of life. They then conveyed him a few miles, to the house of a man by the name of Reynolds Hare; they ordered him to go into the meadow and get some horses, on which they intended to carry him away. He was bruised and wounded, and almost covered with blood, and they, no doubt, thought he was so crippled that he would be unable to make his escape. However, after getting out of their sight, he went into a barn and secreted himself under some chaff and straw. Not returning as soon as they expected, they went in search of him, and he said they literally walked over him, and he heard them swear they would kill him if they could find him. But they were disappointed; and after they were gone, he made an attempt to go home. When within about a mile of his father's house, and in the woods, he fainted and did not recover sufficient consciousness to find the way home for more than twenty-four hours, and when he arrived there, he found his sister languishing under the wound she had received from the ruffians who had kidnapped him, and the whole family overwhelmed with grief. His parents had given up the prospect of ever seeing him again, and when he made his appearance among them, it seemed, as the old man afterwards expressed himself to a friend, as though he had risen from the dead.

In a few days after the circumstances here related were perpetrated, I received a letter from Joseph Cheseman, who resided within a few miles of Clark's, detailing the particulars, with the names of the men who had so wantonly outraged this peaceable family. And in company with Gilbert Gaw, a respectable citizen of Philadelphia, I called upon Joseph B. McKean, then Attorney General, and laid the matter before him, and requested that he would represent the facts of the case to his father, Thomas McKean, who was at the time Governor of Pennsylvania, that such measures might be adopted as would bring the perpetrators of the murder to justice. But the matter there ended, and nothing was done. As the offence of which those men were guilty was punishable with death, in case of a conviction, I did not feel it among my duties to press the matter further.

If the victims of this lawless violence had been white people, there cannot be a doubt but the Executive of Pennsylvania would have issued his proclamation, offering a high reward for the apprehension of those aggressors upon defenceless humanity; but heart-rending and affecting as the case was, the sufferers being colored people, the matter was permitted to sleep.

It will hardly be necessary to inform the reader that the object of those men was to kidnap the younger branches of the family, and sell them to the speculators, there being at the time several in the neighborhood, who would have taken them to the South and disposed of them as slaves.

No. XIV.

REUBEN MOORE, an orderly respectable colored man, with whom I was well acquainted, and who had a family in Philadelphia, in the summer of 1799, during the prevalence of the yellow fever in that city, was walking down Market street, and saw two white men dragging a colored man along the street by the collar; when he approached them and inquired what the man had been doing. One of the white men replied, that he was a runaway slave. The prisoner denied that he was a slave, and said he had no knowledge of the persons who had arrested him. Reuben asked them to take their captive before a magistrate. This the strangers resented as an insult, and ordered him not to interfere. He, however, followed them some distance, and upon discovering that they were about to take the man away without giving him an opportunity of making his defence, he observed, addressing himself to the colored man, I will go for some person who will see you righted." Almost as soon as the words were out of his mouth, James Frazier, one of the men who had the black man in custody, drew a pistol out of his pocket, and with an oath declared, that if he said another word, and did not immediately go about his business, he would "nail" him. Reuben's sympathy was excited, and he was determined to see justice done in the case; and not apprehending the fellow would have the audacity to murder him in the midst of a populous city, in open day, after a little hesitation, he said—"I will go for some one who will see the poor man righted." On saying this, Frazier fired at him. The ball entered his breast, and the shot was scattered about his body—for it was loaded with both—when he fell on the pavement, and, it was supposed, was killed. Surgical aid was immediately called, but little hopes were, for some time, entertained of his recovery. After some days, the ball was extracted, but the shot remained in him until the day of his death. Frazier was apprehended and committed to prison to await his trial, and the poor captive was set at liberty. He remained in jail about three months, when a compromise was made by paying Reuben a considerable sum of money, and the murderous fellow was discharged and returned to Maryland, where he belonged.

Reuben Moore recovered so as to be able to attend to some light business, but his health was never fully restored.

I had the foregoing narrative from Reuben himself, and from Peter Barker, who witnessed the transaction, it having taken place in Market street, a few doors below Fourth street, opposite to his store.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, FEBRUARY 11, 1841.

Illness of the Editor.

The readers of the Standard will regret to learn that Mr. ROGERS has been compelled, for the present, to suspend his arduous labors on account of his health. For several weeks he has been gradually failing, and has at length become so feeble as to make immediate attention to the calls of prostrated nature an imperious duty. We hope, however, and are inclined to believe, that a short relaxation will restore his health and wonted vigor, and that he will soon return to his post nerved anew for the conflict. If further apology were necessary for the lack of editorial matter, it might be found in the indisposition, also, of the assistant editor, who, for a week past, has been unable to give much attention to the paper.

As brother Rogers has but *one* Editorial Chair for the two papers which he conducts, we give the following, from the last Herald of Freedom, as the rightful property of the readers of the Standard.

PLYMOUTH, February 3d, 1841.

To the Editorial Chair of the Herald of Freedom:

RESPECTED CHAIR—Honored Sentry Post—ten fold more respected and honored, now that the squalls of clerical pro-slavery, "new organization" and *nonter-ism* are raving around you. I find myself once more without your gallant precincts, and away from your enviable, though hated and scorned elevation,—and I feel drawn to address you with the yearnings of absent affection. But though I am away from you, I do not feel myself a deserter either of anti-slavery or of you. I am absent from bodily exhaustion, from physical inability to climb up or to sustain myself in, your stormy enclosure;—and am seeking the renewing influences of rest, here in my boyhood's haunts, and by the stream of my nativity. I find the quiet here that I could not experience in you,—for "*Chair*" though you be, you are no cushioned lounging place, like the sofa of the worldly minded pulpit, or the easy chair (easy but for conscience) of the conductors of sect's periodicals among us. The Chair of the Herald of Freedom is one of the *frontier* sentinel posts, in woods swarming with ambush and scout, and rife with an enemy who has all the insidiousness and revenge of the Indian, without any of his aboriginal fidelity. And it is not a post of danger only because *wadding* and explosive gun-powder merely are unpenetrating and noxious. Still it is a post of incessant activity and ceaseless watch, where "sleep seals" not "up the eye," as it does the tired "ship boy's on the high and giddy mast,"—and where the exhausted and o'er wrought nerve can hope no renovation.

I am at the birth-place of New Hampshire anti-slavery—its "Plymouth Landing"—its "*Plymouth* Rock." But, as Pierpont says of the old December Landing,

"The Pilgrim Fathers, where are they—
The waves that brought them o'er,
Still roll in the bay—as they roll'd that day," &c.

The little hamlet by the swift Pemigewassett still lifts its white turrets, and that cold stream still meanders and wanders along the "interval," like the "Links of Forth,"—but the anti-slavery Fathers, where are they! Echo does *not* answer *where*. It would be likely to give a tone more accordant with that of the last word in the query—*away—astray—decay*—but for a *day*—fallen *away*. Echo does not say where they are. Some of them, I have learned, have sunk under "the cares of this world and the deceitfulness of riches." Others, I hear, are sacrificing their anti-slavery to preserve their sectarism. They must either turn Christians "in spirit and in truth," in that reality so terrible to poor fallen humanity, which forsakes ALL for CHRIST—or they must abandon anti-slavery, and take shelter under sectarian formality. Others, I hear, have stopped their Herald of Freedom, for the Congregational Journal, and the Zion's Herald, perhaps—or, mayhap, the Statesman, or Patriot. Some, who never had the manhood to subscribe for it, but have lived by borrowing—or *taking*—go about the places of resort and inveigh against it as an "*Infidel Paper*," and ask those who still continue to pay for it, although they have not time to read it, "why they patronize an infidel paper!" These are not the anti-slavery fathers, by the way. If they have ever pretended abolitionism—it was *pretence*. But they are about in these old abodes of anti-slavery, and are profaning this old clear atmosphere with their hypocrite voices. To this charge of Infidelity, you, my respected friend, will laugh—and I render to it no sort of answer. Those who do not know me will judge by the Herald, if they find anti-slavery occasion to inquire,—and those who do know me have all the means of judging which something more decisive than profession can afford. The charge is made out of malignity to the anti-slavery cause and to your humble occupant, for his want of subserviency to the *pro-slavery* pulpit. But if I were an infidel, and your paper infidel, does that excuse them for guilty forgetfulness of their enslaved brother, and their more guilty connivance and concurrence in his enslavement? They make an insufficient plea, which is none the more honorable to them that it is a falsehood.

There was once a formidable anti-slavery society of men here, and a numerous one of women. The church members of the former were a majority of the male members of the popular Congregational Church in this place. The others numbered, I believe, more than a hundred. Now, as I understand—I have not seen them—I mean to see them, and if possible stir their minds by way of *remembrance*—but I understand they no longer keep a pro-slavery pulpit in alarm in the one, and in the other scarcely remain in numbers beyond those few women that followed the Saviour in His ministrations, and were "early at His s

treat must be the order of the day. We cannot stand still. In the name of the bleeding captive then, sighing for deliverance; in the name of all the innocent blood which from our South-land is crying to Jehovah for vengeance on the guilty nation; in the name of our country beset with peril, darkened by the tempest-clouds of righteous retribution which hang heavy and black above us, ready to burst in a hail storm of wrath and dash its glory to the dust; in the name of humanity outraged, and justice trampled down, and the law of God contemned and violated; in the name of al that can move the heart of the patriot, the Christian and the man; we call on you to come up and renewing your self-consecration to this noble enterprise, take hence with fresh strength and increasing courage and new-awakened zeal, another onward impulse whose power shall not cease to be felt while a chain remains unbroken, or a badge of oppression unconsumed within our land.

The meeting will commence on the third of next March, at ten o'clock in the morning.

GEORGE W. BENSON,
PHILIP PEARL.

The Executive Committee of the American Anti-Slavery Society, to their constituents.

Dear Friends—Since our appointment in May last, we have labored assiduously in the discharge of the weighty and solemn trust committed to our hands. In conformity with your instructions, we commenced the publication of a weekly paper, the *National Anti-Slavery Standard*, as soon after the last Annual Meeting, as the necessary arrangements could be made therefor; and we have continued its publication to the present time. Notwithstanding the difficulties thrown in our way, by the abstraction of the Emancipator, and the consequent loss to us, of its subscription list, we have succeeded in obtaining about 1600 subscribers, and have the gratification of being able to state, that we receive daily additions to the number. We are encouraged to hope that the injury suffered by the Society, in the loss of its official organ, will soon cease to be sensibly felt. It remains with you, however, to confirm this desirable issue.

We lay before you, a statement of the receipts and expenditures of the Society, since the last Annual Meeting.

There has been received, from all sources, in donations, subscriptions to the Standard, and sales, 3901 80

Paid for printing the Standard and paper,	2453 37	
Paid for printing Annual Report, Address, &c.	198 28	
Paid salaries and travelling expenses,	585 60	
Paid office expenses, including postage, furniture, store, fixtures, mailing of papers, &c.	215 14	
Rent,	234 50	
Books and publications,	200	
	3886 89	
		14 91

On account of the low price at which the Standard has been offered for the first year, and the expenses of agency and travelling to procure subscriptions, we have derived but little income from it. Collections for subsequent years, will not be subject to the same drawback. The operations of the Committee, have necessarily been limited—the support of the paper forming their chief object. It is almost superfluous to add, that even in this contracted sphere, they have been subject to continual embarrassment. A vote of the Annual Meeting by which they were appointed, declared that *ten thousand dollars* would be necessary to meet the exigencies of the Committee for the year. Two-thirds of the time has already elapsed, and they have received much less than half that sum. They have been painfully sensible of the embarrassment that has prevailed among their constituents in all parts of the country, and of the extremity to which the anti-slavery press has been reduced—that *right hand* of Freedom, which should never languish,—for which there should ever be a voluntary and ample provision. To say that it has been sustained through labor and sacrifice, such only as the most ardent love of freedom can inspire, is to sum up too briefly, the history of toils, which have seldom been surpassed, and which we believe are *yet* to be blessed, through Providence, by abundant returns.

The general expenditures of the Committee have been regulated by a prudential economy, as must be evident to every mind, from an examination of the account just stated. The annual cost of the Emancipator above all its receipts, while it was the Society's organ, was *three thousand dollars*, an amount that will not greatly be exceeded in providing for the Standard, through the first year of its existence. The whole amount of salaries paid to our Secretaries, and publishing agent, is *less than one-fourth* of the salary of one individual Secretary, in former years! The following preamble and resolution has just been passed by the Executive Committee:

"Whereas, the financial concerns of the Committee, are not at present, in a condition to support the Standard, and at the same time to continue the salaries, that have hitherto been paid; and whereas, THE SUPPORT OF THE OFFICIAL ORGAN OF THE AMERICAN ANTI-SLAVERY SOCIETY, is *the paramount interest and duty entrusted to our care*; and whereas, our Secretaries and publishing agent, have manifested their willingness to relinquish for the present, all compensation for their services, if required to do so, by the exigences of the Committee—

Therefore Resolved, That their salaries cease, at this date."

Extracted from the Minutes.

Such is our present condition. We ask you to regard, and weigh it. There needs no impassioned language to convince you of the necessity that prompts us to call for aid. You will be satisfied with this plain statement of facts. We have forborne, to the present time, a general appeal to the liberality of those, who have proved themselves competent to surmount more imposing difficulties, because, sensible of the wide-spread embarrassment of the anti-slavery treasury, we have desired to defer to the latest hour, an extraordinary application. Is it necessary to name the alternative that is before us, if we be not promptly relieved? Shall the official organ of the American Anti-Slavery Society fail to proclaim in the ears of a sleeping and guilty nation, its weekly remonstrance against the basest form of oppression, that tyranny ever devised? We discard the thought. It is unworthy of abolitionists, and unworthy of the sacred cause in which they have enlisted.

Your response, brethren, will find us ready to persevere with courage and cheerfulness, in the service of our common humanity.

Signed, by order of the Executive Committee,

J. S. GIBBONS, Chairman.

Thomas Van Rensselaer, Secretary pro tem.

National AntiSlavery Convention.

To the Executive Committee of the American, and such State, and local anti-slavery societies, and such friends of the slave, as deem the formation of the "*Third Party*" unwise, and the philosophy thereof not calculated to carry forward the anti-slavery reform:

Brethren and Friends—The Western New-York Anti-Slavery Convention, held at Le Roy, in Genesee County, on the 6th, 7th and 8th instant, passed a resolution, instructing me as Chairman of the "Western New-York Anti-Slavery Board," to correspond with you relative to the propriety of holding, early in the coming Spring, a *National Convention* of such abolitionists as are not in favor of the "*Third Party*" organization.

To do this expeditiously, and efficiently, I have taken the liberty of addressing you this Circular, and would respectfully urge upon you, an immediate consideration of the subject, and corresponding action.

It would perhaps be as well to communicate the results of your deliberations to James S. Gibbons, Chairman of the Executive Committee of the American Anti-Slavery Society, 143 Nassau-street, New-York, who might be authorized to fix the time and place of holding such Convention, after being thus made acquainted with your views and wishes.

The necessity of such a meeting, must be apparent to all who do not wish to see the most sublime reform which has visited this earth, to bless and elevate man since the advent of the Saviour, swallowed up in a political maelstroom.

Our scattered forces ought to be united—our influence concentrated, and our efforts systematically put forth, for the advancement of those measures which have elevated the cause of freedom in our land, to its present position. To do this, we need to take counsel together, and strengthen each other's hands.

Some of our brethren look upon a political party organization, as *the* great means to carry forward the cause. But those who can discover no reformatory power in such an organization, and are unable to see slavery tremble under the influence of abolition "*Path-masters*," need to put forth renewed energy, to carry forward the enterprise, in its original and Catholic spirit, unencumbered and untrammeled.

To you, it need not be said, that our certainty of ultimate success lies in the truth and glory of the principles which are the foundation of the anti-slavery reform, and which, when unfolded, elucidated, and analyzed, commend themselves to every man's conscience.

"Up, then, in Freedom's manly part,
From grey beard eld, to fiery youth,
And on the nation's naked heart,
Scatter the living coals of Truth."

There should be a full and free consultation, relative to the *time* and *place* of holding such Convention, and the results communicated to

J. S. GIBBONS,
Chairman of the Executive Com'ee of the Am. A. S. Soc.

J. C. HATHAWAY,
Chairman of the Western N. Y. Anti-Slavery Board.

Farmington, 1 mo. 11, 1841.

Anti-Slavery papers will please copy

Convention for Western New-York.

A general Convention of the friends of the slave, who are not in favor of the "*Third Party*," will be held at Palmyra, in Wayne County, commencing on the 2d day of next month, at 10 o'clock, A. M.

All who are in favor of carrying forward the cause without a political party, are invited to be present and take part in the deliberations;—all who have not enlisted in the cause, are cordially invited to be there, and see if Freedom has not some claims upon their time, pockets, and influence, in her struggle with slavery.

The slave is still clanking his chains on our soil; the captive is still sighing for freedom, as he toils the live-long day for naught; tyranny still riots, and fattens on human hopes and happiness, in our boasted republic; despotism still lusts on stolen rights, and barters the image of the Eternal for *gold*, and slavery in the pride of her strength, is aiming a deadly blow at our own manhood.

Let all who feel an interest in the prosperity of our country, and in the rights of *universal man*, come forward and strike a united blow for *free principles*.

In behalf of the "Western New-York Anti-Slavery Board."

J. C. HATHAWAY, Chairman.

Farmington, 1 mo. 11, 1841.

The Union Herald and other papers will please copy.

NOTICES.

LECTURE IN CLINTON HALL BY JAMES McCUNE SMITH, M D.

A Lecture on the Haytien Revolution, with a sketch of the life and character of Toussaint L'Ouverture, will be delivered by James McCune Smith, M. D, at Clinton Hall, on second day (Monday) evening, the 22d instant, at half past 7 o'clock.

The proceeds of the lecture will be appropriated to the Colored Orphan Asylum.

Tickets, 50 cents, to be had at the door, or at this office.

Feb. 11, 1841.

NATIONAL TEMPERANCE CONVENTION OF YOUNG MEN.

The Executive Committee of the American Young Men's Total Abstinence Society, have designated *Tuesday, the 11th day of May next*, as the time for commencing the sittings of the Convention in the city of New-York.

The object of this Convention will be to consider the responsibilities of young men, in regard to the great evil of intemperance, and adopt measures which in their wisdom shall be deemed best calculated to meet these responsibilities.

It is hoped that every section of the United States, the Canadas, and many foreign associations will be represented in the Convention.

Let total abstinence societies be formed where there are none, and send in their delegates.

In behalf of the Executive Committee.

HIRAM BARNEY, Chairman.

N. B.—Public journals friendly to the cause of temperance, are requested to notice the above call.

THE MIRROR OF LIBERTY.

The undersigned gratefully acknowledges from the friends of Liberty, as a pledge to sustain the Monthly Mirror of Liberty through the ensuing year, the sum of $250.

The above sum being one half of the amount required in the condition on which this journal is to be issued monthly, I yield to the advice of the friends of the enterprise, that our brethren, who have promised and will perform, shall have an opportunity to furnish the deficiency. The balance of the stock is $250.

What can you pledge towards sustaining the Monthly Mirror? Brethren, what you bid, bid quickly.

Yours, for reform,
DAVID RUGGLES.

N. B. All communications must be post-paid, and addressed to the editor, at 62 Leonard street, New-York.

New-York, January 1st, 1841.

SECOND APPEAL TO THE PUBLIC ON BEHALF OF THE AFRICANS TAKEN IN THE AMISTAD.

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six surviving Africans who are still in the custody of our government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of instructing them daily for upward of fifteen months, and eminent counsel will be engaged as soon as the means are furnished, to conduct their defence, at Washington City, next January. If any one doubts the extremity of the peril in which these Africans are placed, let him read the Congressional document containing the correspondence between the Secretary of State and the Spanish Minister.

Shall these hapless sons of Africa, for want of farther aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them "not as slaves but as assassins?" Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands for their relief—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture? Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the committee at New Haven, Rev. L. Bacon, Rev. H. G. Ludlow, and Amos Townsend, Jr. Esq., and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, Esq., No. 20 Commerce street, Philadelphia; to Rev. A. A. Phelps, No 36 Washington street, Ellis Gray Loring, Boston; or to Lewis Tppaan, 122 Pearl street, and 131 Nassau street, New-York.

S. S. Jocelyn,
Joshua Leavitt, } *Committee.*
Lewis Tappan,

SINGING SCHOOLS.

Mr. Wm. C. Webster would respectfully announce, that he will open a School for the study and practice of Sacred Music, in the Hall corner of Broadway and Houston st., (entrance to which is No. 603 Broadway,) on THURSDAY EVENING, the 19th instant, at 7 o'clock.

A Juvenile Singing School, for children of both sexes, from 6 to 15 years of age, will be commenced on SATURDAY AFTERNOON, the 21st inst., at half past three o'clock, at the same place. The Pestalozzian system is made the basis of instruction in these schools.

Terms to the above schools—the adult, for gentlemen, $3; for ladies, $2 per course of 18 lessons. The Juvenile School, $2 per scholar for 24 lessons.

Tickets of admission to the above schools may be obtained at the Book stores of Gould, Newman & Saxton, corner of Nassau and Fulton streets, John P. Haven, Broadway, and of Mr. W. at his Hall, on the evenings and afternoons of school.

Refer to Rev. J. O. CHOULES, 502 Broome st.
Rev. LA ROY SUNDERLAND, Editor of the Watchman.
L. EAMES, Esq., 83 Hicks st. Brooklyn, N.Y
N. SOUTHARD. Editor Youth's Cabinet.
G. H. ANDREWS, Counsr & Esq. Office.

GENERAL INTELLIGENCE.

Three Slaves Executed—The Opelousas (La.) Gazette gives the following account of the execution of three slaves, for murder:

On Monday last, three slaves belonging to Mrs. Preston of this place, were executed for the murder of John P. Moore. The circumstances of the murder are these: Mr. Moore, being the overseer of Mrs. Preston, discovered some whiskey in the cabins of the slaves, and threatened to punish them for it the next day (Monday.) It seems, however, that three or four of the negroes had previously resolved upon the death of Moore, and in order to avoid the threatened punishment, fixed upon that as a fit occasion to accomplish their hellish designs. Three of them, Zachariah, Jeffrey and William, (Mrs. P.'s carriage driver and a confidential servant) went to the house of Mr. Moore; Jeffrey went in and began to beg off from the promised punishment, while Zachariah pretended to be making a fire, (it being nearly day light) and William stood at the door. Moore having refused to forgive them their offence, Jeffrey leaped upon him and began choaking him, calling to the others to assist, both of whom did so, holding him while Jeffrey held him by the throat. After they had, as they thought, strangled their victim, they took him out of the house, when he again struggled violently, and Zachariah struck him with a billet of wood, fracturing the skull, causing instant death. After the murder they saddled Moore's horse, and throwing him across the saddle, carried him about a mile into the woods, and left him near the road, with his coat off and one foot in the stirrup, in order to induce the belief that his horse had thrown him, and had caused his death by dragging, the girth being broken, and the horse standing not far from his master. All the above facts were elicited on the trial, and were confessed by the criminals after they were convicted. Another negro belonging to the same lady, was put upon his trial for the same offence, and was acquitted, but it has been ascertained since, that he participated in the crime—his name is Morris—and we regret that he cannot be again tried and hanged.

In the correspondence from Algies, the *Toulounais* the following singular story is related:

"During the Marshall's last expedition, one of our chasseurs found, near the tents of a tribe we were ravaging, a sack of considerable magnitude. Without seeking to know its contents he fastened it on to the crupper of his horse.—Ere long, to his utter astonishment, he heard a human voice issue from his burthen, and dismounted to solve the mistery. On opening the sack he, discovered a beautiful female between 16 and 17 years of age, and a valise containing about 10,000 francs. It appears that the young woman was the wife of an Arab, who had thus packed her up with his money as his two greatest valuables, but in his terror had abandoned them both. The soldier placed his living prize on one of the ammunition waggons, and divided the money with his comrades."

The River.—The Mississippi at this point is now within four or five feet of the highest mark of the last. It has risen with uncommon rapidity for the last few days. We are assured by a gentleman of Carrollton that in five successive days it rose as many feet. Should the river continue to rise much longer in the same ratio, much damage might be apprehended.—*N. O. Bulletin, 30th.*

Extraordinary Recognition.—A most singular and extraordinary incident took place in this city last week.—Two brothers have been living for 20 years within a hundred yards of each other in neighboring streets, and the consanguinity was never known until a most trivial accident a few days ago developed the story. The particulars are of too remarkable a nature to escape publicity, although the names we must withhold. The brothers were born in Paris, and were orphans at so early an age as to have no recollection of their parents. While yet children, an accidental explosion of gunpowder, with which they were playing, marked an indelible scar upon the cheek of one, and rendered useless for life a finger of the other. They were separated while still infants, and taken care of by strangers—one afterwards followed the sea as a cabin-boy for many years, the other remained an apprentice in Paris. The cabin boy, when fifteen years old, found himself in this city, and obtaining employment more to his fancy than roving the waves, he abandoned salt water and applied himself to another pursuit. Even at this time his brother was residing in the neighborhood, and they became acquainted and have conversed with each other daily almost from then till now. Both were industrious, and have gradually improved their condition in life, until now they are surrounded by the comfortable rewards of thrift. Each remembered the accident which occurred during childhood, and knew that he had then a brother, but this was all.

The other evening one of the brothers collected a circle of friends to witness the christening of his first grandchild, and his old familiar neighbor round the corner was among the guests. Accident brought the mutilated finger into notice, and the history of it was of course told, when the delight and surprise of the whole party may be imagined at the old neighbor abruptly giving the history of the scar on his cheek and his long lost brother. Each had retained the original family name, but it had been so altered in spelling that neither ever detected the similarity. There was quite a dramatic denouement, when the old friends mutually explained, became convinced of the relationship, and rushed into each other's arms as brothers.—*New Orleans Picayune.*

From the Sandwich Islands.—We have received a number of "The Polynesian," published at Oahu, Sandwich Islands, Sep. 5th.

The all-engrossing topic discussed in its columns, is the French Treaty, forced upon the Sandwich Island government, by which the latter agreed to admit Popery free of duty, and Brandy at a duty not exceeding 5 per centum ad valorem.

The burden of complaint is, that the subjects of his Hawaiian majesty are guaranteed no rights or privileges in France at all commensurate with those granted to French subjects at the Sandwich Islands, and that such *exclusive* benefits no generous or magnanimous nation would require. One writer undertakes to vindicate the treaty, while others warmly oppose it.

Immorality at Washington.—The Washington correspondent of the New Haven Palladium, thus writes:—"I am becoming the more satisfied every day that this great metropolis is in many respects the most corrupt city in our land; licentiousness, profaneness and intemperance stalk abroad at noon-day. Men in high places *are known* to be guilty of conduct which in our New England communities would stamp them as unworthy to mingle in decent society. The people have but little idea of the vicious influences that impregnate the fountain here, from which streams are issuing to wither and corrupt wherever they flow. May the Supreme Ruler of the Universe arrest the deadly torrent—purify the fountain at its source, and by this means save our beloved country from falling into ruin through its rottenness at the heart."

There have been two thousand six hundred and eighty-eight applicants for the benefit of the insolvent laws in Baltimore within the last four years, making an average of 672 per year!

Just in Time.—The Augusta (Georgia) Constitutionalist of the second instant, which has just came to hand, announces the resumption of specie payments by the banks of that city on the first. The Savannah banks have also resumed.

Baltimore letters say that the banks in that city have suspended, and the universal belief is, that the suspension will sweep the South, where any resumption had recently taken place.

Orful Conflagration.—The Harrisburgh Reporter says, "The distillery of Mr. Geo. Hain, of Susquehanna township, about four miles from this place, together with all its contents, fixtures, &c., was entirely consumed on Saturday night last. Loss estimated at about $1000."

The Crisis.—Only a week ago our citizens were felicitating themselves on the opening prospect of business, on the conquest of difficulties, and the even course which lay before them. Now there appears to be an utter prostration of energies, and a nervous despondency as to the future.—If the former confidence seems to have been unfounded, the present despondency, we confidently believe, will prove to be without *sufficient* cause. We are, as a community, in serious difficulties. The course of business has thrown against us the balance of trade, and the mismanagement of fiscal affairs has rendered us, temporarily, unable to surmount the difficulties by which we are met.

Harrisburg, Feb. 5, 1841

The news of the general suspension of the banks reached this place by the morning cars, and produced, as you may suppose, great uneasiness. There was extreme solicitude on every countenance, but no indication on the part of the members of either branch of the legislature of a tendency to precipitate matters, or to do any thing unadvisedly.—*U. S. Gaz. of Monday.*

Caughnawaga Indians.—Those Indians who describes themselves as "the Seven Nations of Caughnawaga," and who receive from the state a small annuity, have petitioned the legislature for the payment of the principal of the annuity, amounting at 6 per cent. to $8,888. The treaty, upon which this annuity has been granted them, was made in this city, in 1796, by the agents of the State and the Indians, and in which, the latter agreed to relinquish to the State certain lands, on condition of receiving a specified sum of money, and a small annuity forever thereafter. The annuity has been regularly paid them at Fort Covington, in Franklin County. The Comptroller, in his report to the Legislature, Jan. 18, recommends the granting of the request of the petitioners. These Indians are, in a measure, mingled with the St. Regis tribes, and reside in the northern part of the State and in Lower Canada.

Fire at Williamsport, Md.—I hasten to inform you of the calamitous fire that raged in our village last night, and the progress of which is still not arrested. The fairest portion of our town is laid in ashes, and many of its inhabitants left destitute of a home. The fire broke out in a cabinet maker's shop belonging to Jeremiah Mead, Esq., opposite the Post Office. The heat was so intense that the buildings on the opposite side were soon enveloped in flames, among which was the Potomac Hotel, owned by Mr. Jacob T. Towson. Hundreds of citizens from Hagerstown are here aiding in suppressing the flames.

The President Elect arrived at Baltimore on Saturday afternoon. The Baltimore Patriot, of Monday, says,—

Through all the streets he passed, he was cheered by the citizens who filled the side walks; and the ladies who crowded the windows, waved their handkerchiefs. On turning into Calvert street, the crowd became so dense that it was with difficulty that the carriages which followed in the train could pass through. All the large area from Fayette to Market street was crowded, and the throng extended down Fayette and Monument Square and up Fayette st.

When the Tippecanoe Clubs had pressed their way to the front of the Hotel, and quiet was restored, Gen. Harrison appeared on a stand erected at the corner of the Hotel and was received with great cheering. He then made a short speech to the people, expressing his regret that fatigue and the want of rest, forbade his making a more extended address, but said that on Monday he would take occasion to enter more fully into the questions which now agitate the public mind, and on which he will soon be called to act, in a high official character. He then took his leave and again the people sent up three cheers for him.

We are gratified to find that Gen. Harrison, though much fatigued, is in the enjoyment of excellent health—and that a few days rest will restore him to all his wonted vigor.

He will this day receive the visits of his fellow-citizens, and take his departure to-morrow for Washington.

An Injunction on the Newburyport Bank.—We learn that the Bank Commissioners have procured an injunction, by the Supreme Court, against the Newburyport Bank, at Newburyport. It is said that within a few months past, part of the stock of the Bank, amounting to nearly one half, has passed into the hands of persons in the State of New-York; and that loans have been made by those persons and the bills of the Bank put in circulation in the Western States to such an extent as in the opinion of the Commissioners to render the further progress of the Bank hazardous to the public.

The Bank has been cited to appear and show cause why the injunction should not be made perpetual, and receivers appointed.—*Boston Transcript.*

Dictate of Conscience.—The Hon. George Evans, Member of Congress from Maine, in a letter to the editor of the Boston Atlas, acknowledges the receipt, on the 8th instant, of a letter from Boston, without date or signature, enclosing *one hundred and eighty dollars*, due to the U. States for duties short paid some years ago;" with a request that he would pay it into the Treasury. Mr. Evans paid over the money as requested, and enclosed in his letter the receipt of the Treasurer.

Arrival of Missionaries.—The bark Flora, Capt. Spring, arrived here last evening from the Sandwich Islands, bringing as passengers the Rev. Mr. Bingham, lady and three children; Mrs. Thurston and five children; Mr. Rogers, lady and child; Capt. J. C. Hall, of Boston; and Mr. F. A. Olmsted, of New Haven. Messrs. Bingham and Thurston were among the first missionaries to the Sandwich Islands.

Complimentary.—The New Orleans Advertiser of the 23d ult., breaks forth into the following rhapsody:—

"How our heart swells within us, when we read of the prosperity and enterprise of our native State of New-York, once the land of the Dutchman, now the seat of Empire in America, with her thousand towns and two and a half millions of souls—with her almost endless lines of canals and rail-roads—with her half a million of children, on whose heads the benefits of common school education are poured out—with her great and glorious city of a hundred spires, the London of the New World! Who would not be proud of such a State—of such a city, for his birth-place!

Maine Timber Lands.—During the year embraced in the last annual report of the agent, the whole amount of sales of the undivided timber lands, was 63,294 acres, inclusive of reservations for public use, for the sum of $73,685 50.—Of this sum Maine has received for her proportion, $7,489 35 in cash, and $29,353 40 in notes.

Of the land lotted for settlement 15,689 acres have been sold, for $12,259 83, nearly three-fourths of which is payable in labor on the roads.

There have been surveyed, at the joint expense of Maine and Massachusetts, 12 townships of the undivided lands.—None of the divided timber lands of the State have been sold during the year, because the year has not been favorable for the best prices for them. The Report in illustration of the increasing value of the timber lands, states that the lumbering operations in the State require yearly all the timber on from five to ten of the best timbered townships.

The agent thinks that the Posse at Fort Fairfield has been the means of saving from fifty to a hundred thousand dollars worth of timber from being stripped from the public lands by depredators.

Slavery in Kentucky.—On this subject, the Editor of the Louisville Journal makes the following remarks:

"We are much gratified at the general tone of approbation which the late vote in the Kentucky House of Representatives has called forth in different portions of the State. There can be no question that the people of Kentucky are resolutely opposed to the *increase* of slavery within their borders. There is every reason why they should be so.—No man can abhor with a more utter abhorrence than we do, the incendiary movements of the Northern abolitionists: yet we cannot, for a moment, doubt that, if the early efforts of Henry Clay and others (at a period when our slaves were few,) to secure the adoption of measures for making Kentucky a non-slave holding State had been successful, their success would have been worth millions and tens of millions to the Commonwealth, and that Kentucky would have been at this moment, in point of population and riches, the second or third State in the Union."

The contributions of the emancipated negroes in the West Indies, connected with the London Missionary Society, for the last year, were $25,001 30. These are the men who could not take care of themselves! We see here how soon the breath of freedom kindles up the fire of benevolence in the warm heart of the meek, and generous spirited African.

A meeting was held at Buffalo a few days since, relative to the Seneca treaty. Several Indians spoke *pro* and *con* on the subject—their sentiments being given in English through an interpreter. Resolutions were passed, by a large majority, affirming the fraudulent nature of the treaty.

Wesleyan University.—The Rev. Dr. Bangs, of this city, has been elected President of the Wesleyan University at Middletown, in the place of the Rev. Dr. Olin, resigned.

Florida.—The St. Augustine News of the 26th ult. announces the death of Lieut. O'Brien, of the 8th infantry, at Tampa Bay. A letter in the Savannah Republican says:

Col. Riley, of whose ability and efficiency I need not again speak, has just returned from a scout, to the head waters of the Ochlawaha. While out, he struck an Indian trail, and after following it for several days, much of the time waist deep in water, his advanced scouts discovered the Indians in large numbers. The column was instantly haulted, and portions of it thrown out to the right and left, and rushing upon the camp on all sides, completely surprised and captured the whole party, numbering over one hundred. They proved to be the band of Coosa-Tustenuggee, who, as they said, were collected for the purpose of surrendering themselves to Gen. Armisted, at Tampa Bay, and exhibiting a pass from the General, Col. Riley was compelled after achieving by far the greatest victory during the war, to suffer them to go about their business. Whether they will in reality go in, remains to be seen. Many condemn the course of the General in bitter terms, but as he is certainly accomplishing more with speeches and presents than has before been done with coercive measures, I think him deserving of all praise. It will cost $20,000,000 to drive them out, if it can be done at all; and I suppose the tenth part of that sum would by them all.

Temperance Movement in West Troy.—Another powerful auxiliary to the glorious cause of total abstinence from all that can intoxicate, has taken his place among the deliverers of his countrymen in West Troy. Rev. Mr. Quin, the pious and zealous pastor of the Catholic congregation in that place gave an exhortation on temperance last Sabbath, which does honor not only to the head and heart of the speaker, but to the great man himself in our fatherland, whose brilliant example he follows in improving the condition and promoting the welfare of his fellow man. Immediately after service upwards of four hundred approached the altar, and on bended knees took the total abstinence pledge from all that can intoxicate. We sincerely hope to see the east Trojans soon follow the bright example. The Catholic church has opposed the vice of intemperance for centuries in her children, particularly in Ireland, but all to no purpose, until the wise, the great and good Father Matthew came forward by Divine Power to deliver his native land from the misery and degradation to which intemperance had sunk her. Therefore let those who have some influence beware ere they mislead the faithful, honest Irish emigrant from his purpose. He loves his country to enthusiasm, and when uniting to promote the great object on which his nation is involved, he wants no "licensed drinking pledge"—no "two glasses per day pledge"—no "moderation pledge"—no other than the pledge of Father Matthew,—*total abstinence.*—*Alb. Argus.*

M'Leod.—We learn by the western papers that a great excitement occurred at Lockport recently, in consequence of an attempt to bail M'Leod. A large number of persons assembled in and around the court-house during the progress of the affair, with so settled a determination to prevent his release from imprisonment, that the whole thing had to be abandoned. The bail-bond had been executed and accepted, but the excitement was such that no order was ventured to be served on the Sheriff, and one of the bondsmen had to make an apology for having signed the instrument, and the Judge who accepted the bail was seriously called in question; the prisoner accordingly remains in custody to await his trial. Such things are not creditable to our republic. Monarchists make a great handle of them against us. In England, under their previous Sovereign, they have a score of such commotions to our one; but as they never think of the beams in their eye, we ought not to give them the opportunity of discovering a mote in ours. Could M'Leod have made his escape, it might have been a happy thing for us. There would be no little reason for alarm, if he should be found guilty. Should he be executed, it might end in war, and cost the lives of thousands. Let every one who has ony of the war spirit banish it instantly. The end of its comfort is bitter lamentation.—*N. Y. Baptist Register.*

Beet Sugar.—Several years ago a company was formed and incorporated in this State, for the purpose of manufacturing sugar from the beet. The company was composed of individuals in the vicinity of Alton, consisting of B. Godfrey, W. S. Gilman, Dr. B. F. Edwards, George Kimball, and others, and was in existence when Mr. Lovejoy published the Alton Observer. David L. Child was sent to France under the direction of this company, for the purpose of acquiring from the extensive manufactories of that country, such knowledge of the business as would enable them to go into successful operation in this State.

How far this company proceeded in their undertaking, or what has been its fate, we have no knowledge, but presume it has abandoned all its plans. Mr. Child, after spending a year or two in Europe, and acquiring a thorough knowledge of the business, returned to this country, and is now in the service of a company formed at Northampton, Mass. prosecuting the same business, which, under Mr. Child's superintendence, has realized their expectations in a course of successful experiments.

We have adverted to this subject for the purpose of calling public attention to what we believe may be made an important business in this part of the country. The uncommon fertility of the soil, and the abundance of land which invites the hand of labor, that is found in all parts of our State, are considerations that do not have weight in the old States, where good land is scarce and valuable, and where there is none so suitable for this business as our prairies are.

The agriculturists of this State, since our present staple productions have failed to reward the husbandman suitably for his labor, are looking about for some other article from which they can more easily obtain ready money. The attention of some has been turned to the raising of tobacco, some to other things—but we believe nothing presents a fairer prospect in this light than the cultivation of the sugar beet.

Some one has remarked, and we believe that it is a correct principle in political economy, that no farmer should pay money for any article which he can make or raise himself. If the beet sugar business should fail then, in furnishing an article for transportation, if manufactured for home consumption it would save the farmers and the state large sums of money which yearly go into the Southern States for this family necessary. We want some substitute for the cane sugar, which the farmer can manufacture himself, or employ his neighbor to do it upon shares, from the material that he produces on his own land. We believe the beet will supply this want.

But there is another consideration in view of this subject, which is of the most importance, as it involves a principle which is destined to strike a deadly blow at the existence of slavery. Few of us, while enjoying this luxury at our social boards,

"Think how many backs have smarted,
For the *sweets* the cane affords."

If the beet sugar manufacture be entered into generally, it will eventually enable the Northern States to supply their own wants, instead of depending on slave labor for what they will find almost impossible to dispense with.

Mr. Child has published as the result of his experiment, that the cost of the sugar manufactured by him in 1839, was 11 cts., a pound. With proper apparatus he thinks it can be made for 4 cents; and when once properly introduced, it will not cost even that. The difficulty in introducing its manufacture into families lies in the complicated process of extracting the saccharine from the other portions of the root. But it would seem that some simple process might be sought out, if it has not already been done, whereby a family might make its own supply at least of coarse sugar. It is upon this point that we desire information, and we will thank any person who has knowledge upon this subject to give us what light he can. We will, on our part, look into the subject as much as is in our power, and in our future numbers give the result of our examination.—*Ill. Genius of Liberty.*

Correspondence of the Journal of Commerce.

Philadelphia, Feb. 8, 1840.

4 1-2 o'clock, P. M.

The excitement consequent upon the recent suspension of the banks has measurably subsided though there is still considerable anxiety visible in all our business walks. All operations in trade have been as wholly stopped as if our city had been visited by a pestilence—every thing present seems to have been forgotten in the universal desire to embosom the future. The only movement is the holders of stocks who are desirous of being rid of them.

The banks are pursuing much the same course to day as on Saturday, with the exception that none of them, pay out their own notes, and that the Bank of the United States refuses to receive in liquidation of debts any bank paper other than its own! All of them continue to pay their *fives*, and some few of them their tens. Checks are paid in country bank paper, or are marked "good," down even to the smallest sums. This having grown into a system, and being generally known, there is little or no crowd about the banks. Besides the bills of many of our banks are nearly all in—such, I understand, is the case with the Western Bank, which still redeems all its bills as they are presented. They command, from this, a premium.

United States Bank notes are selling for marked checks on the other city banks at a discount of about ten per cent. Specie would bring about five per cent, if the brokers had any city paper to buy it with—but sellers generally refuse marked checks, which is now the only currency other than specie that we have. But as paper is gradually drawn in, specie is rapidly filling the vacuum, some forty or fifty thousand dollars having reached this city from New-York last Saturday to purchase United States Bank paper. And if the laws against illegal small bills are rigidly enforced, in less than a month we shall have the soundest currency of any city in the union. It will be all specie. The idea that we shall be without a currency, by our banks refusing to pay out their paper, is most ridiculous. Specie always settles where it is most appropriated, and our city will, in the present crisis, if not interferred with by our legislature, whose great error is to do too much, soon furnish a practical illustration of the fact.

It is said that our banks have small notes printed, signed, and ready for circulation. Think you that they incurred this expense in doubt of obtaining Governor Porter's sanctioned to such a law! Look out for a blow in Pensylvania about tha foruth of March! You remember what was said as to the consideration of the late loan to the state.

Explosion of an "Infernal Machine."—Some time during the last summer, a common soap box, directed to "*Peter Weed, Wilkes Darkee, care of Mr. Kelsey, Birmingham,*" Oakland co., was left by some unknown person, at the Eagle Tavern, in this city. It was detained, unclaimed, and almost unnoticed, in the baggage room ever since. On Saturday night, however, Mr. Lawson, the keeper of the hotel having occasion to be in the baggage room, tossed over the box with his foot, when an explosion ensued, which knocked the siding off from the room—tore away the partitions—broke in the sashes of six or eight windows—tore up the floor—severed several of the joice—and severely injured Mr. L.—particularly in his hands from which he will lose one or two of his fingers.

An examination of the fragments, resulted in the discovery of what had constituted a very strong oaken box, capable of holding two or three pounds of powder, which had been fastened together, with two strong iron bands. Attached to this box, was a steel spring, to which appeared to have been attached a small hammer, which was doubtless, constructed to strike upon a percussion cap, the explosion of which would communicate with the oaken deposite of powder, the whole doubtless designed to explode upon the opening of the box which encased it.

The explosion was so destructive as would have been the explosion of a keg of powder. It is a miracle that Mr. L. was not killed upon the spot. Measures will doubtles be at once taken to solve the mystery which now attaches to the affair; and if murder was designed to bring the wretches to punishment.—*Détroit Free Press, Jan. 25.*

The freemen of the town of Norwich in Connecticut, at a town meeting held by adjournment on Wednesday last, after a long and full consideration of the subject, passed the following resolution, by a vote of 204 to 101.

"Whereas nearly all the pauperism and crime in the town of Norwich are occasioned by the use of intoxicating liquors, therefore,

"*Resolved*, That no license for their sale shall be granted during the year 1841."

The freemen of New London, at a town meeting held by adjournment on Saturday last, by a vote of 178 to 175, refused to reconsider a vote passed at a previous meeting, which allowed the sale of spirituous liquors, as provided by the statute. The friends of temperance were requested to remained, and they passed resolutions expressing a disapprobation of the traffic in ardent spirits, and appointed a committee to request the Rev. Mr. Pierpont to deliver an address on Temperance, when he may visit the town.

Boston Daily Adv.

Distilleries in Rhode Island.—The report of Mr. Harris, who took the census last summer, gave:—Four Distilleries in operation in the State; two in Providence, one in Newport, and one in Warren. A person in the wholesale liquor trade, and who sells, or has sold large quantities, to go to the south part of the State, recently informed me that his trade had fallen off *one half* during the past year; that two of the distilleries of New England Rum had stopped,—Newport and Warren. The two in this city still keep up their fires; there is, said he, large quantities brought into this city from Boston.

A rum seller who sold a great deal to the Irish by 5 and 10 gallons, recently said, my business is not worth to me, so much by one hundred dollars a week, as it was before the Irish Temperance movement; and a man who sold much to the Irish on Saturday nights and who said my Saturday night's businiess is worth asmuch to me as all the rest

For the National Anti-Slavery Standard.

The Tear.

A widowed bride, in the weeds of woe,
O'er the tomb of her loved one bended;
A heavy sigh rose sad and slow,
As the pearly tear descended;
Softly down on the marble stone
It fell, like a tiny gem,
Fit to be borne by a kingly one,
In the gold of his diadem.

A moment there in the yellow light
Of the fading lamp of day,
Like one dim star in the arch of night,
That sparkling tear-drop lay;
And O, if a tear can speak, (and who
Will say that a tear cannot!)
It told in words that were seeming true,
The tale of its changing lot.

"Borne on the wing of guideless chance,"
It said, "have I ever been,
Since earth rushed forth through the blue expanse,
In the stain of primeval sin:
When the father of man was stooping low
O'er the form of his murder'd son,
Alone I burned, in his bitterest woe,
In the eye of that anguished one.

O, many a cheek have I trickled down,
As sorrows of old had birth,
Of men, the story of whose renown
Is forgotten of the earth:
When the mourning prophet tuned his lyre
To the woes of a captive land,
I dimmed his sight, as the sounding wire
Replied to his moving hand.

As the Man of Sorrows bowed his head
Where the shroud-bound Lazarus lay,
Warm from his eye, I fell for the dead,
And was lost in the trodden clay:
Down on his garment's holy hem,
I dropped from his swimming eye,
As he wept o'er the sins of Jerusalem,
Ere the storm of her ruin swept by.

And I have rolled with a flood of tears,
As they fell like falling rain
From the eye of the *slave*, who hath bowed for years,
'Neath the weight of the galling chain;
And long have I dimmed his glance of pride,
As his woes knew nought of change,
Till his kindling eye hath oft been dried,
By the fires of red revenge.

In the bright blue eye of a beautiful girl,
Betrayed by the false, I hung,
As burning thoughts through her brain did whirl,
And her heart was with anguish wrung;
I fell on the rose's velvet breast,
And quivered there till morn,
The sun looked down on the place of my rest,
The sparkling gem was gone.

O, chance and change have ever been mine,
As woe succeeded to woe;
And, mortal! why shouldst thou repine,
If thy fate be even so!"
The tear-drop ceased, for a sudden blast
O'er the rustling grass-blades swept,
And bore away, as it hurried past,
The tear by the mourner wept.

* S. *

The Press.

BY MRS ABDY.

Oh! the wondrous Press has a magic sway
In its great and giant force,
To the east and west it bends its way,
And it takes o'er the seas its course;
Gay dazzling stores may the good ship fill,
In the pride of vain excess,
But it boasts a treasure more precious still,
In the wealth of the mighty Press.

The son of genius, unsought, unknown,
May his heaven-born theme pursue,
Their brightness gladdens himself alone,
For his friends are far and few.
But see, in the ranks of fame he stands,
Lo! thousands his lays possess,
And his name is blazoned in distant lands,
Through the aid of the mighty Press.

The poet's numbers, the scholar's lore,
Cast their radiant spell o'er all;
Those strains are conned in the cottage door
That enchant the lordly hall:
And the Book more holy than all beside,
Which alone can truly bless,
To the heathen shines as a lamp and guide,
By the power of the mighty Press.

Alas! that a scene so bright, so dear,
Should a dark reverse disclose;
Alas! that a boon so great, so dear,
Should be ever linked with woes;
But the lawless doctrines of men profane,
To the world their guile address,
Proving to thousands a snare and a bane,
Through the sway of the mighty Press.

Yet the summer sky has its wintry doom,
And the rose reveals a thorn,
And evil must ever mix with good
In a race to evil born;
We must bear the pangs of a thwarted will
Where we fondly hoped success,
We must sigh o'er the mass of social ill,
Diffused by the mighty Press.

Yet the light of Faith let us humbly seek
To illume our dangerous road,
Let us deem all knowledge poor and weak
That would lead our hearts from God;
Then may we welcome Instruction's tide,
As it flows our land to bless,
And greet with unmingled joy and pride
The gift of our glorious Press.

Sonnet to Adversity.

Thou art a harsh instructer—yet by thee
We learn important lessons; thou dost teach
How frail and fleeting earthly hopes may be,
How oft the goal recedes we strive to reach;
Thine is a form of darkness, and we turn
Heart-sick and weary from the sad embrace,
Would fly thy dreaded presence, ever stern,
And, trembling, hide us from thy frowning face.
But thro' the world's dim pathway thy cold hand
Is leading to a home of joy and peace,
And on the borders of that better land
Will thy sharp ministry forever cease;
We shall bless thee safely landed there,
And know in heaven how good thy teachings were.

MISCELLANEOUS.

An Extract from the Hour and the Man.

BY HARRIET MARTINEAU.

(CONCLUDED.)

THE EXCLUSIVES.

While the other gentlemen sat down, a young man remained standing, his eyes flashing, and his countenance heated, either by wine or by the thoughts with which he seemed big.

"My fellow-citizens," said M. Brelle, beginning in a very loud voice, "agreeing, as I do, in my hopes for this colony with M. Odeluc, and like him, trusting in the protection and blessing of a just Providence, which will preserve our rights and chastise those who would infringe them; feeling thus, and thus trusting, there is a duty for me to perform. My friends we must not permit the righteous chastisements of Providence to pass by unheeded and be forgotten. The finger of Providence has been among us, to mark out and punish the guilty disturber of our peace. Do we not know that his groans have moved our enemies in the National Assembly? that his ashes have been stirred up there, to shed their poison over our names? It becomes us, in gratitude to a preserving Providence; in fidelity to that which is dearer to us than life—our fair fame; in regard to the welfare of our prosperity, it becomes us to mark our reprobation of treason and rebellion, and perpetuate in ignominy the name of the rebel and the traitor. Fill your glasses, then, gentlemen, and drink deep with me, Our curse on the memory of Vincent Ogé!"

Several members of the company eagerly filled their glasses; others looked doubtfully towards the chair. Before Dr Proteu seemed to have made up his mind what to do, M. Papalier had risen, saying, in a rather low and conversational tone.

"My young friend will allow me to suggest to him the expediency of withdrawing his toast, as one in which his fellow-citizens cannot all cordially join. We all unite, doubtless, in reprobating treason and rebellion in the person of Ogé; but I, for one, cannot think it good, either in taste or in policy, to curse the memory of the dead in the hearing of those who desire mercy for their fallen enemies (as some here present do), or of others who look upon Ogé as no criminal, but a martyr; which is, I fear, the case with too many outside." He pointed to the windows as he spoke, where it now appeared that the jalousies had been pushed a little open, so as to allow opportunity for some observation from without. M. Papalier lowered his tone, so as to be heard, during the rest of his speech, only by those who made every effort to catch his words. Not a syllable could be heard in the orchestra outside, or even by the waiters ranged against the wall; and the chairman and others at the extremities of the table were obliged to lean forward to catch the meaning of the speaker, who proceeded:

"No one more heartily admires the spirit and good-humor of our friend, M. Odeluc, than myself: no one more enjoys being animated by the hilarity of his temper, and carried away by the hopeful enthusiasm which makes him the dispenser of happiness that he is. But I cannot always sympathise in his bright anticipations. I own I cannot to-day. He may be right. God grant he be so! But I cannot take M. Odeluc's word for it, when words so different are spoken elsewhere. There are observers at a distance—impartial lookers-on, who predict (and I fear there are signs at home which indicate) that our position is far from secure, our prospects far other than serene. There are those who believe that we are in danger from other foes than the race of Ogé: and facts have risen—but enough. This is not the time and place for discussion of that point. Suffice it now that, as we all know, observers at a distance can often see deeper and farther than those involved in affairs; and that Mirabeau has said—and what Mirabeau says is at least worth attention—Mirabeau has said of us, in conexion with the events of last October, They, are sleeping on the margin of Vesuvius; and the first jets of the volcano are not sufficient to awaken them. In compliment to Mirabeau," he concluded, smiling, and bowing to M. Brelle, "if not in sympathy with what he may think my needless caution, I hope my young friend will reserve his wine for the next toast."

M. Brelle bowed rather sulkily. No one seemed ready at the moment to start a new subject. Some attacked M. Papalier in whispers, facts of the murder of a bailiff on an estate near his own, and of suspicious circumstances attending it, which made him and others apprehend that all was not right among the negroes. His facts and surmises went round. As, in the eagerness of conversation, a few words were occasionally spoken aloud, some of the party glanced about to see if the waiters were within earshot. They were not. There was not a negro in the apartment. The band had gone out unnoticed—to refresh themselves, no doubt.

Odeluc took the brief opportunity to state his confidence that all doubts of the fidelity of the negroes were groundless. He agreed with M. Papalier that the present was not the time and place for entering at large into the subject. He would only just say that he was now an old man: that he had spent his life among the people alluded to; and knew them well, if any man did. They were revengeful, certainly, upon occasion, if harshly treated; but otherwise, and if not corrupted by ignorant demagogues and designing people, they were the most tractable and attached people on earth. He was confident that the masters in St. Domingo had nothing to fe

He was proceeding; but he perceiven hat the band was re-entering the orchestra, and he sat down abruptly.

The chairman now discovered that it had grown very dark, and called out for lights. His orders were echoed by several of the party, who hoped that the lights would revive some of the spirit of the evening, which had become very flat.

While waiting for lights, the jalousies were once more opened by orders from the chair. The apartment was instantly pervaded by a dull, changeful red light, derived from the sky, which glowed above the trees of the Jesuit's Walk with the reflection of extensive fires. The guests were rather startled, too, by perceiving that the piazza was crowded with heads; and that dusky faces, in countless number, were looking in upon them, and had probably been watching them for some time past. With the occasional puffs of wind, which brought the smell of burning, came a confused murmur, from a distance, as of voices, the tramp of many horses in the sand, and a multitude of feet in the streets. This was immediately lost in louder sounds. The band struck up, unbidden, with all its power, the Marseillaise Hymn; and every voice in the piazza, and, by degrees, along the neighboring streets and square, seemed to join in singing the familiar words,

"Allons, enfans, de la patrie,
Le jour de gloire est arrive."

The consternation of the deputies and their guests was extreme. Every man showed his terror in his own way; but one act was universal. Each one produced arms of one sort or another. Even Odeluc, it appeared, had not come unarmed. While they were yet standing in groups about the table, the door burst open, and a negro, covered with dust and panting with haste, ran in and made for the head of the table, thrusting himself freely through the parties of gentlemen. The chairman, at sight of the man, turned pale, recoiled for a moment, and then, swearing a deep oath, drew the short sword he wore, and ran the negro through the body.

"Oh master!" cried the poor creature, as his life ebbed out in the blood which inundated the floor.

The act was not seen by those outside, as there was a screen of persons standing between the tables and the windows. To this accident it was probably owing that the party survived that hour, and that any order was preserved in the town.

"Shame, Proteau! shame!" said Odeluc, as he bent down, and saw that the negro was dying. Papalier, Bayou, and a few more cried "Shame," also, while others applauded.

"I will defend my deed," said Proteau, struggling with the hoarseness of his voice, and pouring out a glass of wine to clear his throat. His hand was none of the steadiest as he did so. "Hush that band! There is no hearing one's self speak. Hush! I say—stop!" and, swearing, he passionately shook his fist at the musicians, who were still making the air of the Marseillaise peal through the room. They instantly stopped and departed.

"There! you have sent them out to tell what you have done," observed a deputy.

"I will defend my deed," Proteau repeated, when he had swallowed the wine. "I am confident the negroes have risen. I am confident the fellow came with bad intent."

"No fear but the negroes will rise anywhere in the world, where they have such as you for masters," said Odeluc.

"What do you mean, sir?" cried Proteau, laying his hand on the hilt of his dripping sword.

"I mean what I say. And I will tell you, too, what I do not mean. I do not mean to fight to-night with any white, and, least of all, with one who is standing in a pool of innocent blood, of his own shedding." And he pointed to Proteau's feet, which were, indeed, soaked with the blood of his slave.

"Hush! hush! gentlemen!" cried several voices. "Here is more news!"

"Hide the body!" said Bayou; and, as he spoke, he stooped to lift it. M. Brelle made shorter work. He rolled it over with his foot, and kicked it under the table. It was out of sight before the master of the hotel entered, followed by several negroes from the plain, to say that the "force" had risen on several plantations, had dismantled the mills, burned the sugar-houses, set fire to the crops, murdered the overseers, and, he feared, in some cases, the proprietors.

"Where?" "Whose estates!" "What proprietors?" asked every voice present.

"Where did it begin?" was the question the landlord applied himself first to answer.

"It broke out on the Noè estate, sir. They murdered the refiner and his apprentice, and carried off the surgeon. They left another young man for dead, but he got away, and told the people on the next plantation; but it was too late then. They had reached M. Clement's by that time, and he raised his people. They say M. Clement is killed; but some of his family escaped. They are here in the town, I believe."

Some of the deputies now snatched their hats, and went out to learn where th fugitives were, and thus to get information if possible, at first hand.

"All is safe in our quarter at present, I trust," said Papalier to Bayou: "but shall we be gone? Your horse is here, I suppose. We can ride together."

"In a moment. Let us hear all we can first," replied Bayou.

"Do you stay for that purpose, then, and look to our horses. I will learn what the governor's orders are, and come here for you presently;" and Papalier was gone.

When Bayou turned to listen again, Odeluc was saying.

"Impossible! incredible! Gallifet's force risen! Not they! They would be firm if the world were crushed flat. Why, they love me as if I were their father!"

"Nevertheless, sir, you owe your safety to being my guest, said the landlord, with a bow as polite as on the most festive occasion. "I am happy that my roof should—"

"Who brought this report?" cried Odeluc. "Who can give news of Gallifet's negroes?" And he looked among the black faces which were clustered behind the landlord. No one spoke thence; but a voice from the piazza said.

"Gallifet's force has risen. The canes are all on fire."

"I will bring them to their senses," said Odeluc, with sudden quietness. "I have power over them. The governor will give me a handful of men from the town-guard, and we shall set things straight before morning. The poor fellows have been carried away while I was not there to stand by them—but making speeches here, like a holyday fool. I will bring them to their senses presently. Make way, friends, make way."

And Odeluc stepped out among the blacks on the piazza, that being the shortest way to the Government-house.

"I hope he is not too confident," whispered a town deputy to a friend from the south; "but this is bad news. Gallifet's plantation is the largest in the plain, and only eight miles off."

A sort of scream, a cry of horror, from one who stood close by, stopped the deputy.

"Boirien! what is the matter?" cried the deputy, as Boirien hid his face with his arms upon the table, and a strong shudder shook his whole frame.

"Do not speak to him! I will tell you," said another. "Oh, this is horrible! They have murdered his brother-in-law on Flaville's estate, and carried off his sister and her three daughters into the woods. Something must be done directly. Boirien, my poor fellow, I am going to the governor. Soldiers shall be sent to bring your sister into the town. We shall have her here before morning; and you must bring her and her family to my house."

No one could endure to stay to hear more. Some went to learn elsewhere the fate of those in whom they were interested. Some went to offer their services to the governor; some to barricade their own houses in the town; some to see whether it was yet possible to intrench their plantations. Some declared their intention of conveying the ladies of their families to the convent; the place always hitherto esteemed safe amid all commotions. It soon appeared, however, that this was not the opinion of the sisters themselves on the present occasion, nor of the authorities of the town; for the muffled nuns were seen hurrying down to the quay, under the protection of soldiers, in order to take refuge on board the vessels in the bay. All night long boats were plying in the harbour, conveying women, children, plate and money on board the ships which happened to be in the roads.

The landlord whould have been glad of the help of any of his guests in clearing his house; but they had no sympathy to spare; no time to think of his plate and wines. As the whites disappeared from the room, the blacks poured in. They allowed the landlord to sweep away his plate, but they laid hands on the wines; and many a smart speech, many a ight laugh, resounded within those walls till morning, while consternation reigned without. When these thoughtless creatures sauntered to their several homes in the sunrise, they found that such of their fellow-servants as they had been accustomed to look up to, as abler and more trusted than themselves, had disappeared, and no one would tell whither they were gone—only that they were quite safe.

When M. Papalier returned to the hotel from his cruise for information, he found his neighbor Bayou impatiently waiting on horseback, while Henri, still in his white apron, was holding the other horse.

"Here, sir; mount and let's us be off," cried Bayou. "We owe it to my friend Henri, here, that we have our horses. The gentlemen from the country very naturally took the first that came to hand to get home upon. They say Leroy is gone home on a dray-mule. I rather expect to meet Toussaint on the road. If he sees the fires, he will be coming to look after me."

"He cannot well help seeing the fires," replied Papalier. "They are climbing up the mountain-side, all the way along the Haut du Cap. We shall be singed like two pokers if we do not ride like two devils; and then we shall be lucky if we do not meet two thousand devils by the way."

"Do you suppose the road is safe, Henri?" asked Bayou. "I know you will tell me the truth."

"Indeed, master, I know nothing," replied Henri. "You say you shall meet Toussaint. I will ride with you till you meet him, if you will. Our people all know him and me."

"Do so, Henri. Do not wait to look for another horse. Jump up behind me. Mine is a strong beast, and will make no difficulty even of your weight. Never mind your apron. Keep it for a flag of truce in case we meet the enemy."

They were off, and presently emerged from the comparative darkness of the streets into the light of the fires. None of the three spoke, except to urge on the horses up the steep, sandy road, which first presented an ascent from the town, and then a descent to the plain, before it assumed the level which it then preserved to the foot of the opposite mountains, nearly fifty miles off. No one appeared on the road; and the horsemen had, therefore, leisure to cast glances behind them, as they were slowly carried up the ascent. The alarm-bell was now sending its sullen sounds of dismay far and wide, in the air, whose stillness was becoming more and more disturbed by the draughts of the spreading fires, as the canes caught, like torches, up the slopes to the right. Pale, twinkling lights, sprinkled over the cape and the harbor—lights which looked like glow-worm tapers amid the atmosphere—showed that every one was awake and stirring in the town and on board the ships; while an occasional rocket, mounting in the smoky air from either the Barracks or Government-house, showed that it was the intention of the authorities to intimate to the inhabitants of the remoter districts of the plain that the government was on the alert, and providing for the public safety.

On surmounting the ridge, Henri stretched out his hand, and pulled the bridle of M. Bayou's horse to the left, so as to turn it into a narrow geen track which here parted from the road.

"What now, sir,?" cried Papalier, in a tone of suspicion, checking his horse instead of following.

"You may, perhaps, meet two thousand devils if you keep the high road to the plain," answered Henri, qietly. To M. Bayou he explained that Toussaint would probably choose this road, through Madame Ogé's plantation.

"Come on Papalier; do not lose time. All is right enough," said Bayou. "The grass-tracks are the safest to night, depend upon it,"

Papalier followed in discontented silence. In a few moments Henri again pulled the bridle—a decided check this time—stopping the horse.

"Voices," he whispered. Bayou could hear none. In a moment Henri continued.

"It is Toussaint. I thought we should meet him hereabout."

The next turn of the path brought them upon Toussaint, who was advancing with the led horse from Breda. Not far behind him was Madame Ogé's house, the door standing wide, and seen by the light within, a woman in the doorway. Toussaint pulled up. Henri leaped down, and ran to shake hands with his friend. Papalier took the opportunity to say in a low voice, to Bayou,

"You must send your fellow there on board ship. You must, there is no doubt of it The governor, and all the householders in Cap, are doing so with their cleverest negroes; and, if there is a clever one in the colony, it is Toussaint."

"I shall do no such thing," said Bayou. "I have trusted Toussaint for these thirty years, and I shall not distrust him—now, when we most need those we can best confide in."

"That is exactly what M. Clement said of his postillion; and it was his postillion that struck him to the heart. You must send Toussaint on board ship; and I will tell you how—"

Papalier stopped, perceiving that the two negroes were not talking, but had their eyes fixed on him.

"What is that?" said Henri. "Is Toussaint to go on board ship?"

"No, no, nonsense," said Bayou; "I am not going to send anybody on board ship. All quiet at Breda, I suppose, Toussaint?"

"All quiet, sir, at present. M. Papalier, on board ship I will not go."

"As your master pleases. It is no concern of mine, Toussaint," said Papalier.

"So I think," replied Toussaint.

"You see your faithful hands, your very obedient friends, have got a will of their own already," whispered Papalier to Bayou, as they set their horses forward again; Henri turning homeward on the tired horse which had carried double, and Bayou mounting that which Toussaint had brought.

"Will you go round, or pass the house?"—Toussaint asked of his master. "Madame Ogé is standing in the doorway."

Bayou was about to turn his horse's head, but the person in the doorway came out into the darkness and called him by his name. He was obliged to go forward.

"Madame," said he, "I hope you have no trouble with your people. I hope your people are all steady."

"Never mind me and my people," replied a tremulous voice. "What I want to know is what has happened at Cap. Who have risen? Whose are these fires?"

"The negroes have risen on a few plantations, that is all. We shall soon——"

"The negroes!" echoed the voice. "You are sure it is only the negroes?"

"Only the negroes, madame. Can I be of service to you? If you have any reason to fear that your force——"

"I have no reason to fear anything. I will not detain you. No doubt you are wanted at home, M. Bayou."

And she re-entered her house and closed the doors.

"How you have disappointed her!" said Papalier. "She hoped to hear that her race had risen, and were avenging her sons on us. I am thankful to-night" he continued, after a pause, "that my little girls are at Paris. How glad might that poor woman have been if her sons had stayed there! Strange enough! Paris is called the very centre of disorder, and yet it seems the only place for our sons and daughters in these days."

"And strangely enough," said Bayou, "I am glad that I have neither wife, son, nor daughter. I felt that, even while Odeluc was holding forth about the age of security which we were now entering upon—I felt at the moment that there must be something wrong; that all could not be right when a man feels glad that he has only himself to take care of. Our negroes are better off than we, so far. Hey, Toussaint?"

"I think so, sir."

"How many wives and children have you, Toussaint?" asked Papalier.

"I have five children, sir."

"And how many wives in your time?"

Toussaint made no answer. Bayou said for him,

"He has such a good wife that he never wanted more. He married her when he was five-and-twenty; did not you, Toussaint?"

Toussaint had dropped into the rear. His master observed that Toussaint was rather romantic, and did not like jesting on domestic affairs. He was more prudish about such matters than whites fresh from the mother country. Whether he had got it out of his books, or whether it really was a romantic attachment to his wife, there was no knowing; but he was quite unlike his race generally in family matters.

"Does he take upon himself to be scandalized at us?" asked Papalier.

"I do not ask him. But if you like to consult him about your Thérèse, I do not doubt he will tell you his mind."

"Come, cannot we get on faster? This is a horrid road, to be sure; but poor Thérèse will think it is all over with me if she looks at the red sky towards Cap."

There were reasons enough for alarm about M. Papalier's safety, without looking over towards Cap. When the gentlemen arrived at Arabie, his plantation, they found the iron gates down and lying on the grass; young trees hewn down, as if for bludgeons; the cattle couched in the cane-fields, lapped in the luxury of the sweet tops and sprouts; the doors of the sugar-house and mansion removed, the windows standing wide, and no one to answer a call. The slave quarter was also evidently deserted.

Papalier clapped spurs to his horse, and rode round faster than his companions could follow him. At length Bayou intercepted his path at a sharp turn, caught his bridle, and said,

"My dear fellow, come with me. There is nothing to be done here. Your people are all gone; and if they come back, they will only cut your throat. You must come with me; and, under the circumstances, I cannot stay longer. I ought to be at home."

"True, true. Go, and I will follow. I must find out whether they have carried off Thérèse. I must and I will."

Toussaint pricked his horse into the court-yard, and, after a searching look around, dragged out from behind the well a young negress who had been crouching there, with an infant in her arms. She shrieked and struggled till she saw Papalier, when she rushed towards him.

"Poor Thérèse!" cried he, patting her shoulder. "How we have frightened you! There is nobody here but friends. At least, so it seems. Where are the people? And who did this mischief?"

The young creature trembled excessively; and her terror marred for the time a beauty which was celebrated all over the district—a beauty which was admired as fully by the whites as by people of her own race. Her features were now convulsed by fear, as she told what had happened: that a body of negroes had come, three hours since, and had summoned Papalier's people to meet at Latour's estate, where all the force of the plain was to unite before morning; that Papalier's people made no difficulty about going, only stopping to search the house for what arms and ammunition might be there, and to do the mischief which now appeared; that she believed the whites at the sugar-house must have escaped, as she had seen and heard nothing of bloodshed; and that this was all she knew, as she had hidden herself and her infant, first in one place, and then in another, as she fancied safest, hoping that nobody would remember her, which seemed to have been the case, as no one molested her till Toussaint saw her, and terrified her as they perceived. She had not looked in his face, but supposed that some of Latour's people had come back for her.

"Now you will come with me," said Bayou to Papalier, impatiently.

"I will, thank you. Touissaint, help her up behind me, and carry the child, will you? Hold Thérèse, and leave off trembling, as soon as you can."

Thérèse would let no one carry the infant but herself. She kept her seat well behind her master, though still trembling when she alighted at the stables at Breda.

Placide and Denis were on the watch at the stables.

"Run, Denis!" said his brother. And Denis was off to tell his mother that Toussaint and M. Bayou were safe home.

"Anything happened, Placide?" asked Bayou.

"Yes, sir. The people were sent for to Latour's, and most of them are gone. Not all, sir. Saxe would not go till he saw father; nor Cassius, nor Antoine, nor——"

"Is there any mischief done? Anybody hurt?"

"No, sir. They went off very quietly.

"Quietly indeed! They take quietly enough all the kindness I have shown them these thirty years. They quietly take the opportunity of leaving me alone to-night, of all nights, when the devils from hell are abroad, scattering their fire as they go."

"If you will enter, M. Bayou," said Toussaint, "my wife will get you supper; and the boys and I will collect the people that are left, and bring them up to the house. They have not touched your arms, sir. If you will have them ready for us——"

"Good, good! Papalier, we cannot do better. Come in. Toussaint, take home this young woman. Your girls will take care of her. Eh! what's the matter? Well, put her where you will, only let her be taken care of, that is all."

"I will speak to Jeanette, sir."

"Ay, do. Jeanette will let Thérèse come to no harm, Papalier. Come in, till Toussaint brings a report of how matters stand with us poor masters."

DRINKING RUM LIKE THE RULE OF THREE.—A laboring-man, who was in the habit of indulging occasionally too freely in the use of strong drink, applied not long since to one of our townsmen for employment. The latter agreed to employ him for several months, on condition that he would abstain from drinking ardent spirits entirely, during the time,—but should he yield to temptation, he was to forfeit his wages. The laborer professed his willingness to accept the proposal on the condition stated, when his employer expressed some fears that he would in an evil hour forget his resolution. The laborer replied that he was confident that he could keep to his engagement,—for said he, "*drinking rum is like the rule of three*, MORE REQUIRES MORE AND LESS REQUIRES LESS."—*Watchtower.*

TRUE PIETY.—There is a devotion that resembles the blaze of straw; but that which is spiritual, is like the fire on the Jewish altar—kindled from above, and which never went out. It is a stream fed by a living fountain—not a sudden torrent, however wide and impetuous at any one time, produced by the melting of the snow or a sudden thunder storm. It is the water 'springing up into everlasting life.'

RELIANCE ON NAMES.—It is unsafe, to rely upon the influence of names, and to receive this or that, for sound doctrine, because such and such great and good men believe it. The greatest talents are not always on the side of truth.

Puritan.

OFFICE-SEEKING.—The poorest business we can think of, is that of *office-seeking*. Generally, if a man have any honest means of making a living a decent trade or profession, tell him by all means to keep to it, preferring the certain results of his own industry, to the capricious favors or patronage and office. If office seek him, and compel him into it, let him suffer it as a necessity, rather than embrace it as a blessing.—*Amer Sent.*

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Right and Wrong in the Anti-Slavery Societies.

——by the soul
Only, the nations shall be great and free!
WORDSWORTH.

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"The anti-slavery societies have not yet done their work. When, in the heat of political excitement, amid which the favorers of the cause, a few years hence, will be engaged; when, in the conflict of a northern and southern party, yet to spring out of this question, *compensation—partial emancipation—intermediate arrangements—delay*, become the rallying words of the opposition—then let the slave rejoice if the anti-slavery societies exist, to urge up to the mark a partially regenerated people, who, though *favorers* of the cause of freedom, will not deserve to be called its friends; for they will need constant and persevering rebuke, entreaty, warning, to prevent their making shipwreck of the cause. Not by numbers, but by laborious and energetic fidelity, will the work be wrought out. 'Not by might nor by power but by *my Spirit*, saith the Lord of hosts!'

Nov. 19, 1840.

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